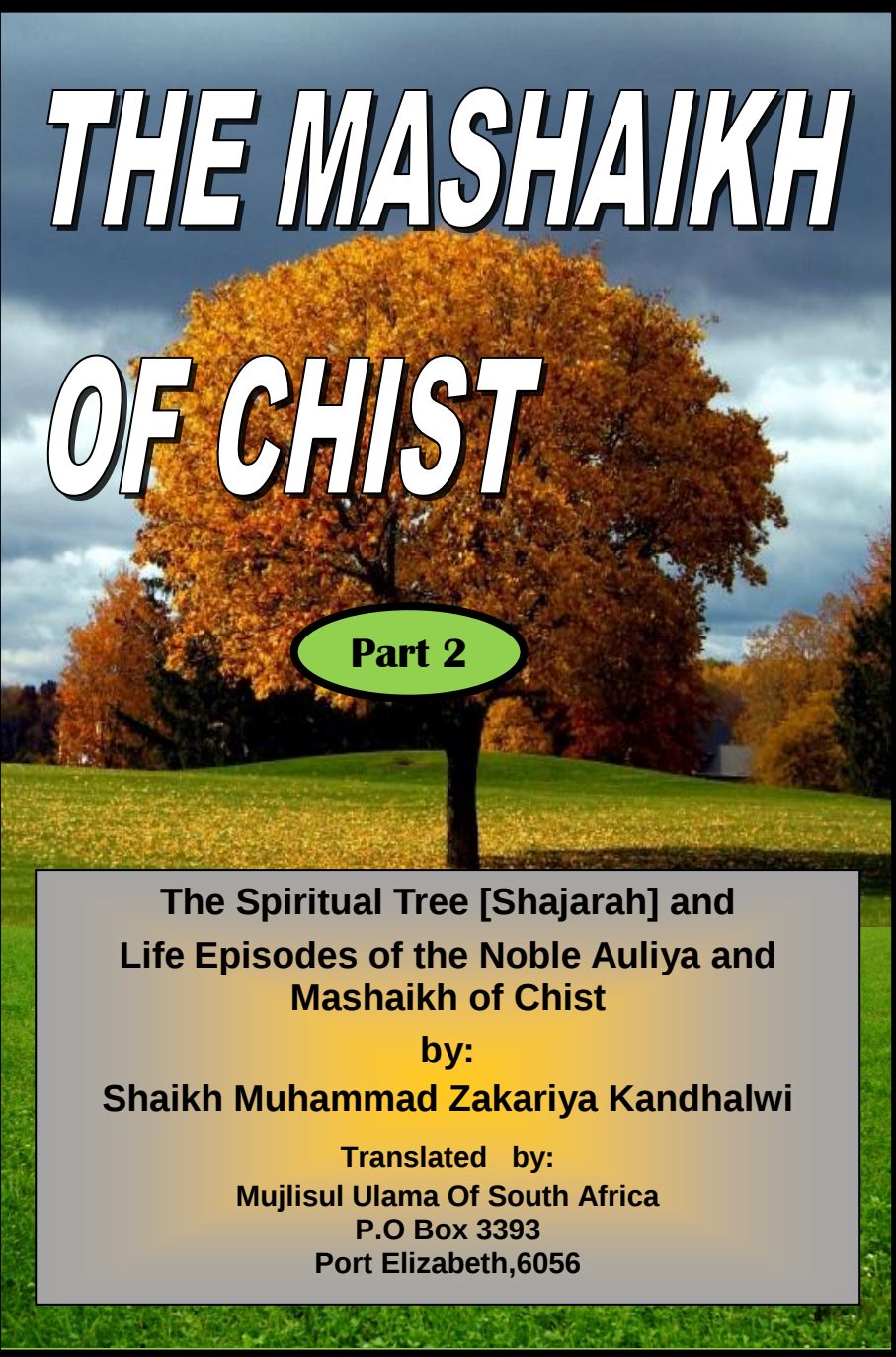




THE MASHAIKH OF CHIST

Part 2

**The Spiritual Tree [Shajarah] and
Life Episodes of the Noble Auliya and
Mashaikh of Chist**

by:

Shaikh Muhammad Zakariya Kandhalwi

Translated by:

Mujlisul Ulama Of South Africa

P.O Box 3393

Port Elizabeth, 6056

.....continued from part 1

Contents

SHAIKH FARIDUD DEEN SHAKAR GANJ (رحمة الله عليه)	4
HIS DEMISE.....	7
KHWAAJAH ALAAUD DEEN ALI AHMAD SAABIR KALYARI (رحمة الله عليه).....	7
HIS DEMISE.....	9
SHAIKH SHAMSUD DEEN TURK PAANIPATI (رحمة الله عليه)	9
HIS DEMISE.....	11
SHAIKH JALAALUD DEEN KABIRUL AULIYAA (رحمة الله عليه)	11
HIS DEMISE.....	12
SHAIKH AHMAD ABDUL HAQ RADOLI (رحمة الله عليه)	13
HIS DEMISE.....	16
SHAIKH MUHAMMAD AARIF (رحمة الله عليه)	16
HIS DEMISE.....	17
SHAIKH MUHAMMAD BIN SHAIK AARIF	17
(رحمة الله عليه).....	17
HIS DEMISE.....	18
SHAIKH MASHAA-IKH SHAH ABDUL QUDDUS GANGOHI (رحمة الله عليه)	19
HIS DEMISE.....	33
HADHRAT JALAALUD DEEN MAHMUD UMRI THANESRI (رحمة الله عليه)	34
HIS DEMISE.....	37
SHAIKH NIZAAMUD DEEN AL-UMRI THANESRI (رحمة الله عليه)	38

HIS DEMISE.....	40
SHAH ABU SAEED NU'MAANI AN-NAUSHARWAANI	
GANGOHI (رحمة الله عليه).....	40
HIS DEMISE.....	44
MAULANA SHAIKH KHWAAJAH MUHIBBULLAH	
ILAHABADI (رحمة الله عليه)	45
THE METHODS OF KHILAAFAT	46
MAULANA SHAIKH SAYYID MUHAMMADI	
AKBARAABADI (رحمة الله عليه)	46
HIS DEMISE.....	47
SHAH MUHAMMAD MAKKI JA'FARI (رحمة الله عليه).....	48
SHAH ADH-DUD DEEN (رحمة الله عليه)	49
HIS DEMISE.....	51
SHAIKH ABDUL HAADI (رحمة الله عليه)	51
HIS DEMISE.....	53
SHAH ABDUL BAARI SIDDIQUI (رحمة الله عليه).....	53
HIS DEMISE.....	54
HADHRAT SHAIKH AL-HAJ ABDUR RAHEEM (رحمة الله عليه)	54
HIS DEMISE.....	55
HADHRAT AQDAS MIANJI NUR MUHAMMAD (رحمة الله عليه)	55
SOME ANECDOTES	58
HIS KHULAFAA	63
HAJI IMDAADULLAH MUHAAJIR-E-MAKKI (رحمة الله عليه) ...	64
HIS DEMISE.....	73
HIS BOOKS	73
SOME MISCELLANEOUS EPISODES	74
HIS KHULAFAA	84

HADHRAT AQDAS MAULANA RASHID AHMAD GANGOHI (رحمة الله عليه)	84
THE HAJJ JOURNEY	92
HIS DEMISE	97
MISCELLANEOUS ANECDOTES	99
HIS KHULAFAA	109
HADHRAT AQDAS MAULANA AL-HAAJ KHALIL AHMAD (رحمة الله عليه)	109
MISCELLANEOUS ANECDOTES	138
HIS WORKS	146
HADHRAT’S KHULAFAA	150
CONCLUSION	150
AN EXPLANATORY NOTE	151
HADHRAT AQDAS SHAIKHUL HADITH MUHAMMAD ZAKARIYYAH (رحمة الله عليه)	152
HADHRAT SHAIKH’S MARRIAGES	161
HADHRAT SHAIKH’S HAJJ JOURNEYS	162
SOME SAYINGS OF HADHRAT SHAIKH (رحمة الله عليه)	165

SHAIKH FARIDUD DEEN SHAKAR GANJ (رحمة الله عليه)

His father was Shaikh Jamalud Deen, the maternal cousin of Sultan Mahmud Ghaznawi. His name is Mas'ud and title, Faridud Deen. He was the descendent of Amirul Mu'mineen, Hadhrat Umar Bin Khattaab (رضي الله عنه).

He was born in 584 or 585 or 569 Hijri in Kohtwaal which is in the district of Multaan. His grandfather, Qadhi Shuaib migrated from his homeland, Kabul during the era of Halaku, the Mongol, and went to Lahore. Qadhi Mansur of Lahore, who had acquired his knowledge in Kabul, informed the king in Delhi of the arrival of Qadhi Shuaib. The king offered him a post. However, he declined and went to Multaan. The king instructed the governor of the Multaan province to arrange a fief (land) for Qadhi Shuaib. This was arranged in Kohtwaal where he finally settled.

Shaikh Faridud Deen acquired part of his academic knowledge in the Musjid of Qadhi Minhajud Deen. It was here that he became bay't to Khwajah Qutbud Deen. He completed his academic career in Kabul.

Hadhrat Shaikh Nizamud Deen says that once while Hadhrat Shaikh Faridud Deen's mother was performing Salaat, a thief entered. When he gazed at her, he immediately became blind. The thief cried out:

"I came with the intention of stealing and have become blind. I pledge never to steal again."

At this time Hadhrat's age was approximately 6 years. He made dua and the man's sight was restored. In the morning he came with his entire family and accepted Islam. He was named Abdullah. He remained in Hadhrat's service to the end.

There are several views for him being known by his famous title of Shakar Ganj. When he decided on mujaahadah, his Shaikh advised hunger. He therefore began fasting. After three days a man came and presented some bread. Thinking this to be by divine direction, he accepted and ate the bread. Within a few moments he became nauseous and vomited out whatever he had eaten. He reported this incident to his Shaikh who said:

“After three days you ate the food of a drunkard. Shukr unto Allah that the food did not remain in your stomach. Now remain hungry for another three days and then eat what comes from the Ghaib.”

After three days nothing came. He was overcome by weakness. On account of the extreme hunger he put some pebbles into his mouth. The pebbles turned into sugar. Fearing that this may be some deception, he spat it out. A short while later, the extreme hunger again constrained him to put pebbles into his mouth. These too became sugar which he again spat out. This happened again for a third time. In the morning he reported to his Shaikh who said:

“It would have been good if you had ate it.”

Since that day he was called Shakar Ganj.

According to another version, on the seventh day of hunger he came tottering to his Shaikh. Sand on his mouth had become sugar.

Another explanation is that when he once asked a trader for some sugar, the trader falsely said that he had only salt. Hadhrat said: “It must be salt.”

When the trader looked, the sugar had become salt. The trader apologised and the salt again became sugar.

Hadhrat Faridud Deen resorted to extreme methods of mujaahadah initially.

Hadhrat Sultanul Mashaa-ikh said:

“A hair came out from Hadhrat Shaikh’s beard. I requested permission to use the hair in a ta’weez. He granted me permission. I wrapped it in a cloth. When someone became ill, I would give him the ta’weez. When the sick person was cured I retrieved the ta’weez. I observed many benefits of this ta’weez. Once when a friend became ill he asked for the ta’weez. Although I searched much, I could not find it. The friend died. On another occasion when I searched for it in order to give it to another person, I found it on the same shelf where I had left it. I then realised that since the maut of the friend had been ordained for that time, I could not locate the ta’weez.”

Hadhrat Faridud Deen’s spiritual grandfather (his Shaikh’s Shaikh), Hadhrat Muinud Deen spoke in glowing praise of him. Once he said:

“Qutbud Deen has imprisoned a great royal falcon.”

On another occasion he said:

“This is a candle which will brighten the homes of dervishes. He will be the Ghauth and Qutub of his time.”

When Hadhrat Khwajah Qutbud Deen was on his death-bed, he called Hadhrat Faridud Deen and appointed him his representative of his spiritual kingdom.

Hunger was a dominant feature in his life. Many a time even his wife and children had to experience hunger.

His famous statement is: “When you don the Mantle, know that you have donned the Kafan.”

Once Hadhrat Khwajah Muinud Deen was the guest of Hadhrat Khwajah Qutbud Deen. The beds of both host and guest were in the same room. Khwajah Faridud Deen, according to his normal routine, went at night into the room to press the feet of his Shaikh, Khwajah Qutbud Deen, who signalled to him to press the feet of Hadhrat Khwajah Muinud

Deen. After pressing his feet for a few minutes, Khwajah Faridud Deen came to his own Shaikh and said:

“My heart is here. Where else can I go?”

Khwajah Muinud Deen commented: “Qutbud Deen, at least give him something.”

(This was a reference to the spiritual treasures.)

His Demise

Hadhrat Shaikh passed away on the 5th of Muharram in the year 664 or 668 Hijri on a Monday. Another version gives the year 660. His grave is in Paakpatan in the district of Multaan. This place is between Lahore and Multaan. He has innumerable khulafaa. The number is said to be as high as seventy thousand. In Jawahirul Farid, the names of 584 of his khulafaa are enumerated. The most famous among them is Hadhrat Shaikhul Mashaa-ikh Khwajah Alaud Deen Ali Ahmad Sabir Kalyari whose discussion will now follow.

KHWAAJAH ALAAUD DEEN ALI AHMAD SAABIR KALYARI (رحمة الله عليه)

He was the nephew (sister's son) and among the senior khulafaa of Hadhrat Shaikh Faridud Deen Shakar Ganj. He was born at Kohtwaal in the district of Multaan in the year 592 Hijri. He is a descendant of Hadhrat Imaam Hasan (رضي الله عنه). His ancestral chain is as follows: Khwajah Alaud Deen the son of Shah Ibrahim Abdur Raheem Abdus Salam, the son of Shah Saifud Deen Abdul Wahhab, the son of Hadhrat Ghauth Shaikh Abdul Qadir Jilani.

He served in the general mess (langar khaanah) of Khwajah Farid for 12 years. In all this time he never ate of the food because of the lack of express permission. He would always be

fasting. Finally when Hadhrat Farid enquired from him in this regard, he said:

“What right does this slave have to partake of anything without the permission of Hadhrat?”

On hearing this reply, Hadhrat gave him the title of Sabir (The Patient one).

A khaadim taking the permission of Hadhrat Faridud Deen, went to visit Hadhrat Alaud Deen Ali Ahmad Sabir. Since Hadhrat Alaud Deen was generally in an overwhelming state of Istighraaq, he was unaware of those who came and went. Hadhrat Shamsud Deen Turk who remained in attendance, loudly made Hadhrat aware of the arrival of the khaadim, saying: “The khaadim of Hadhrat Peer o’ Murshid has come bringing Hadhrat’s Salaam.”

Hadhrat Alaud Deen responded: “How is my Shaikh?”

Thereafter he instructed on Hadhrat Shamsud Deen to honour the khaadim. He then again lapsed into the state of Istighraaq.

Thereafter, the khaadim visited Hadhrat Sultanul Auliya. Here he saw a royal system prevailing. The khaadim was honoured greatly and showered with considerable hospitality and gifts. When the khaadim returned, Hadhrat Faridud Deen asked about the condition of his two khulafaa. The khaadim spoke in glowing praise of Sultaanul Auliya. Regarding Hadhrat Alaud Deen the khaadim said: “He does not even speak with anyone. There is nothing by him.”

Hadhrat Faridud Deen asked: “Did he say anything about me?”

The khaadim said: “He said nothing.”

When Hadhrat Faridud Deen asked: “After all, he must have said something.”, the khaadim responded: “He only asked: ‘How is my Shaikh?’” With tears in his eyes, Hadhrat said:

“Today he occupies such a lofty rank which no one can aspire. It is only within his capability to have remembered me in even that state. This (remembrance in such a lofty state of Istighraaq) is because of the perfection of his love for me.”

It is a well-known fact that after Hadhrat Sabir’s demise, some Hindus had asserted their control in Kaliyar, hence they converted the qabrustaan into a centre of idolatry. As they continued with their evil sacrilege, a lion appeared and killed many among them. The others all fled.

The attribute of jalaal (splendour, grandeur) was dominant in him. Even after his demise, a flame could be seen glittering on his grave. On account of this celestial flame no one had the courage to go to his grave. Once after Hadhrat Shah Abdul Quddus visited the grave, the flame disappeared because of Hadhrat’s request.

His Demise

Khwajah Alaud Deen passed away on the 13th Rabiul Awwal 690 Hijri. His grave is in Piraan Kaliyar, near to Roorki in the district of Sahaaranpur.

SHAIKH SHAMSUD DEEN TURK PAANIPATI (رحمة الله عليه)

He was of the Sayyids of Turkestan. After having completed his academic career, he set out in the quest for Uloom-e-Baatiniyyah and travelled to the cities of Central Asia. But he could not find solace there. Finally, he went to Hindustan in this same quest and became bay’t to Hadhrat Alaud Deen in Kaliyar. When the time of Hadhrat’s demise drew near, he conferred the mantle of khilaafate to Shaikh Shamsud Deen. Hadhrat Alaud Deen wrote out the authorisation and appointment with his

own blessed hand. He also revealed to him the Ism A'zam and instructed:

“The Wilaayat (spiritual kingdom) of Paanipat has been allocated to you. After my death proceed to Paanipat and take up residence there. Don't stay more than three days here (i.e. in Kaliyar).”

Shaikh Shamsud Deen is among the very senior khulafaa of Hadhrat Alaud Deen Sabir. According to the author of Siyarul Aqtaab, besides being the khalifah of Hadhrat Sabir, he is also the khalifah of his spiritual grandfather, Hadhrat Khwajah Faridud Deen Shakar Ganj.

To what extent can anyone record the karaamaat of these illustrious souls? Indeed, every act was a miracle. Nevertheless, by way of a sample, one or two will be mentioned.

Once he had taken employment in the king's army. During the severely cold winter season, the section of the pond's water where he would make wudhu, would miraculously become warm. The servant in charge of the king's water discovered this strange phenomenon. The king was thus made aware. He therefore became an ardent devotee of Hadhrat Shamsud Deen.

A considerable time had passed in the attempt to capture a fortress. The king appealed to Hadhrat to make dua for victory. After much persistence and begging by the king, Hadhrat simply promised to make dua. He added:

“Attack and the doors of the fort will open.”

The king led the attack and the doors of the fort opened as Hadhrat had said. This episode increased the king's faith in Hadhrat. But, since his condition had now become revealed, Hadhrat did not desire staying there. He therefore left.

His Demise

According to the majority, Hadhrat Shaikh passed away in the year 715 Hijri. Some say 716 and 718 Hijri. There are also conflicting versions regarding the date of his demise. According to one version the date of his demise was 19th Sha'baan. Others claim 10th Jamaadil Ulaa or Jamaadil Aakhir.

[MC1]SHAIKH JALAALUD DEEN KABIRUL AULIYAA (رحمة الله عليه)

His name was Muhammad Bin Mahmud or Khwajah Mahmud. His Shaikh conferred on him the title, Jalaud Deen. He was a descendent of Amirul Mu'mineen, Hadhrat Uthman Bin Affan (رضي الله عنه). Apparently he was born in the year 695 Hijri.

Mujaahaadat was dominant in him. During the later part of his life he was overwhelmed by the state of Istighraaq. His khuddaam (those mureeds in his service) would make him aware of the time for Salaat. After Salaat he would once again lapse into Istighraaq.

He had forty khulafaa. From each one a separate Silsilah originated. Hadhrat Shaikh Bharaam whose grave is in Badoli is also Hadhrat Jalalud Deen's khalifah. Hadhrat had initially appointed him to be in the town Barnaawah. However, Hadhrat's most senior khalifah, Shaikh Ahmad Abdul Haq transferred him to Badoli on account of commencement

Shaikh Shahabud Deen Jhanjhanwi and Peer Samaud Deen Hairanwi were also among his khulafaa.

In Sirayul Aqtaab it is written that once Hadhrat Shaikh was walking along the river bank where a Hindu yogi was sitting with closed eyes in meditation. Soon he opened his eyes and said to Hadhrat.

“Congratulations! You had come at a most auspicious time. I have an elixir* by me. I took a vow that I shall give it to the first person I see after opening my eyes. Now, coincidentally, I have found you.”

Brimming with elation and pride he handed the stone to Hadhrat who took it and threw it into the river. The yogi was enraged. Stopping Hadhrat he said in anger and consternation:

“What have you done? Is this the appreciation you show for such a valuable and unattainable jewel? Give back my stone.”

Hadhrat responded: “You had already given it to me. I had the right to do with it as I deemed fit.”

But the yogi was unable to restrain himself. He demanded the return of the stone. Hadhrat said:

“Dive into the river and retrieve your stone. But, remember to take only your stone.”

When the yogi dived into the water he found on the river-bed numerous stones more precious than the one he had possessed. In addition to his stone, he took another one also. Hadhrat exclaimed: “You have violated your pledge.”

In amazement the yogi ultimately came to Hadhrat and put down both stones. He then accepted Islam.

His Demise

Hadhrat Shaikh passed away on the 13th Rabiul Awwal or Thil Qa’dh in the year 765 Hijri at the age of 70. His grave is in Paanipat.

He had five sons, viz. Khwajah Abdul Qadir, Khwajah Ibrahim, Khwajah Shibli, Khwajah Kareemud Deen and Khwajah Abdul Ahad.

*This was a stone to transform base metals into gold – Translator

Although many of his spiritual Silsilah flourished through the media of his khulafaa, the number of Silsilah emanating from Shaikh Abdul Haq Radoli exceeded those of all others. The continuation of this Chishti Silsilah (i.e. the one under discussion in this book) is also from Shaikh Abdul Haq Radoli. We shall now discuss him.

SHAIKH AHMAD ABDUL HAQ RADOLI (رحمة الله عليه)

His ancestral chain links up with Amirul Mu'mineen Hadhrat Umar Bin Khattab. His actual name is Ahmad and his title is Abdul Haq. He was born in Radoli. His paternal grandfather, Shaikh Dawood who is related to Shaikh Nasirud Deen Chiragh Delhawi migrated from Balkh during the reign of the Mongol, Halaku Khan. He reached Hindustan during the reign of Alaud Deen Khalji.

From a very early age Hadhrat Shaikh Ahmad was in the practise of mujaahadaat and riyaaadhaat. He began performing Tahajjud from the age of 7 years.

First he turned his attention to the acquisition of Uloom-e-Zaahiriyyah, hence he proceeded to Delhi. During his student days an interesting episode happened. Hadhrat Thanwi (nawwarallahu marqadah) narrated it as follows:

“The elder brother of Shaikh Ahmad Abdul Haq Radoli, lived in Delhi. The prince in Delhi was his ardent follower. Shaikh Ahmad questioned his brother regarding an example appearing in the primary Arabic grammar book which he had just started. The example is:

ضرب زيد عمروًا
‘Zaid hit Amr.’

He wanted to know why Zaid had hit Amr. His brother told him that it was only an example and no one had hit anyone. Thereupon he said:

“If he had hit someone without valid cause, it is injustice. If he did not hit, then it is a lie. I do not want to study a book which teaches injustice and falsehood from the very inception.”

This was his attitude during his childhood. His brother related this incident to the prince who said that he (Shaikh Radoli) is a person of ecstasy (Saahibul Haal) and they should not bother to teach him Uloom-e-Zaahiriyyah.

However, Uloom-e-Baatiniyyah attracted him in full force. Even before completing his academic career he adopted solitude, wandering in the forest. After some time divine inspiration guided him to Paanipat. His arrival was revealed to Hadhrat Shaikh Jalalud Deen. The Shaikh wanted to put him to test. He therefore instructed his khuddaam to prepare a sumptuous feast for that day. Different varieties of food were set out. Fruits, etc. and even some forbidden items were spread out on the eating cloth. A few beautiful horses with golden reins were tied outside the khaanqah.

Finally, Hadhrat Radoli arrived. Seeing the effects of the world at the door, he became disillusioned. When he saw the state of the food arrangement, he could no longer tolerate it. When he saw the forbidden items he was unable to remain. He then left. This show was enacted purely as a test. He wandered around the whole day. In the evening he arrived on the outskirts of a city. On enquiring, he was told that it is the city of Paanipat. He was truly bewildered. He could not understand how he had forgotten the road. However, since there was no other logical possibility, he concluded that he had taken a wrong route and had arrived again at Paanipat from where he had left in dismay. However, the same bewildering occurrence was repeated for another two days. All day long he would walk only to find himself back in Paanipat in the evening. He was lost and dismayed. Suddenly he saw a man dressed in white. When he enquired about the road, the man replied:

“You have left the right road by Shaikh Jalalud Deen.”

His bewilderment was further compounded.

He carried on walking until he met two people from whom he also enquired about the direction. Both gave the same reply which the man in white garb had given. He thus understood the reality of the situation. With a firm resolution he went to the khaanqah and fell at the feet of Hadhrat Shaikh. He became bay't and after only a few days of spiritual striving, he gained the mantle of Khilaafate.

He had much simplicity and gullibility in him. His brothers had made marriage arrangements for him, but he refused saying that they should free him from this burden. When his brothers refused to heed his objections, he went one day to his future in-laws. Standing at the door he said:

“I am impotent. Your daughter's life will be ruined.”

By this tactic the proposed marriage was cancelled.

However, after some time he did marry and had children. But, all of them died. Every child which was born would die after proclaiming ‘Haq, Haq, Haq’ (thrice). Once his wife broke down crying because every child died. He said:

“Now when a child is born, it will remain alive.”

When the next child was born, it did not say ‘Haq, Haq, Haq’, but remained alive.

Once Hadhrat had prepared a big pot of food and had it put in the road, saying:

“Insha'Allah, people passing in the road will eat the food and it will not decrease.”

For three days wayfarers ate of the food without it decreasing. Then a thought came into his mind: ‘This will bring fame. Fame can bring about spiritual harm.’ He then resolved:

“Allah is The Raziq. He is aware of His creation.”

When he was convinced of the correctness of this thought, he struck the pot on the ground breaking it.

Hadhrat Shaikhul Mashaa-ikh, Shah Abdul Quddus Gangohi wrote in his book, Anwarul Uyoon that there are numerous miracles of Shaikh Radoli. Whoever wishes to know these in greater detail, should refer to his book.

It was his regular practice to go early to the Musjid, i.e. at Awwal Waqt (when the Salaat time just commences). He would sweep the Musjid. However, the state of Istighraaq was so dominant in him, that the khuddaam had to repeatedly make him aware of the road to the Musjid.

His Demise

Hadhrat Shaikh passed away on the 15th Jaamaadil Ukhraa in the year 836 or 837 Hijri. His grave is in the town of Radoli in the district of Barahbinki.

He had a few sons. Each one of them was a Saahib-e-Karaamat at birth. But life was not destined for them. Only one son, Shaikh Muhammad arif lived. The Silsilah was perpetuated through his agency. Besides him, Miah Farid Shaikh Bakthiyari and others were also among the khulafaa of Hadhrat Shaikh Ahmad Abdul Haq Radoli.

SHAIKH MUHAMMAD AARIF (رحمة الله عليه)

He was the son of Hadhrat Shaikh Ahmad Abdul Haq, as well as his father's Khalifah. He was thus both the physical and spiritual son of Hadhrat Shaikh Ahmad Abdul Haq. Furthermore, he is among his father's most senior khulafaa. He mounted the spiritual throne of Hidaayat after his father's demise. He was an authority of the knowledge of both Shariat and Tariqat, quenching the spiritual thirst of creation. An outstanding feature of his lofty moral character was that every person who met him gained the impression that the Shaikh's

gracious attention was mostly directed to him to the exclusion of others.

Every child born to him was a master of excellence and virtue. From birth his children were repositories of karaamaat. Like with his father, every child was born a Thaakir and would die after birth.

Some record his name as Shaikh Ahmad. At the time of his father's death he was 17 years. Thus, he had already achieved spiritual perfection at this age.

Towards the end of his life, he appointed his son, Shaikh Muhammad as his khalifah handing over to him the ancestral spiritual trust of the Silsilah.

His Demise

There is considerable conflict regarding the date of his demise. This cannot be reliably established. However, it is believed that his death was on 17th Safar 882 Hijri. Among his khulafaa, only the name of his son, Shaikh Muhammad is known. However, it is very likely that he had other khulafaa as well.

SHAIKH MUHAMMAD BIN SHAIK AARIF (رحمة الله عليه)

He was indeed a most worthy vicegerent of his illustrious and noble father, Hadhrat Shaikh arif. Hadhrat Shah Abdul Quddus Gangohi who is among the famous and most sincere Mashaa-ikh was bay't to Hadhrat Shaikh Muhammad. Initially he wanted to become bay't elsewhere, but Hadhrat Shaikh Ahmad Abdul Haq instructed him to become bay't to his (Shaikh Ahmad's) physical (i.e. biological) and spiritual grandson (Shaikh Muhammad).

He had gained Istighraaq to the degree of perfection in the spiritual state known as Mushaahad-e-Mutlaq (being in the divine presence with the baatini heart at all times).

When the time of his maut was imminent, his son, Shaikhul Auliya known as Shaikh Buddah, was in Shahaabaad by Hadhrat Shah Abdul Quddus Gangohi. By means of Tasarruf-e-Baatini (spiritual action) Hadhrat Shaikh summoned Hadhrat Abdul Quddus and his son to come. Both arrived at the time of niza' (i.e. when the occurrence of maut is in progress). At that time Hadhrat was overwhelmed in the state of Istighraaq and Sukr. He would repeatedly revive from these states and comment:

“Al-hamdulillah! I have understood.”

When Hadhrat Shaikh Gangohi asked him what he had understood, he said: “I have understood Tauheed.”

Hadhrat Shaikh Muhammad entrusted all his spiritual trusts and treasures including the Ism-e-A'zam (which were handed down by the Mashaa-ikh in succession) to Hadhrat Qutbul alam Shaikh Abdul Quddus Gangohi. Hadhrat Gangohi requested permission to settle elsewhere, saying that he would not be able to live here (in Radoli) on account of the sorrow and grief which the memory of his Shaikh would kindle in him. Hadhrat consented and also entrusted his son, Buddah to Hadhrat Gangohi with the instruction to leave him in Radoli after he became qualified for spiritual vicegerency. Hadhrat Gangohi fully complied with his Shaikh's instruction. In the opinion of some, Hadhrat Shaikh Buddah had in fact acquired the mantle of Khilaafat from his father.

His Demise

The correct date of his demise is not known. However, in the Shajaraat (Documents listing the names of the Silsilah) 898 Hijri is cited as the year of his death. In some Shajaraat, even the date 17th Safar is given. Among his Khulafaa only Hadhrat Shah Abdul Quddus Gangohi is known.

SHAIKH MASHAA-IKH SHAH ABDUL QUDDUS GANGOHI (رحمة الله عليه)

The author of Nuzah [or Nuzhah] depicts his ancestral tree as follows:

Shah Abdul Quddus the son of Ismail, the son of Safi, the son of Nasirul Hanafi Radoli Gangohi. Some say that his name was Ismail while his title was Shah Abdul Quddus. He is, however, known by only his title. He was apparently born in 860 Hijri. He excelled in both, Uloom-e-Zaahiriyyah and Baatiniyyah. His obedience to the Sunnat was of the loftiest standard.

Although he is among the Khulafaa of Hadhrat Shaikh arif, the perfection of his spiritual excellences was by the direct Faidh-e-Roohaani (spiritual emanation or spiritual attention) of Hadhrat Shaikh Abdul Haq. Hadhrat thus writes in his book, Anwarul Uyoon:

“Among the tassarrufaat (spiritual actions) of Hadhrat Ahmad Abdul Haq is that 50 years after his demise he attended to the tarbiyat (spiritual training) of this insignificant entity (i.e. Shaikh Abdul Quddus) by means of his Roohaani Faidh.”

Hadhrat Abdul Quddus Gangohi’s son writes:

“It was my father’s intention to become bay’t somewhere else. However, Hadhrat Shaikh Ahmad Abdul Haq instructed from Aalam-e-Kashf (the Realm of Spiritual Revelation): ‘Don’t contemplate bay’t at any other place. I shall attend to your accomplishment (takmeel).’”

Since Hadhrat Shah Abdul Quddus cherished the idea of becoming physically bay’t, Hadhrat Shaikh Ahmad Abdul Haq referred him to his grandson, Shaikh Muhammad Bin Shaikh arif.

Thus, Hadhrat Shaikh was initiated into the Silsilah both by physical and spiritual bay’t, his Roohaani Shaikh being Hadhrat

Shaikh Abdul Haq Radoli. Beside this Shaikh of his, he had also gained the mantle of khilaafate from Shaikh Qasim Oodhi who was among the Akaabir of the Suharwardiyyah Silsilah.

He was a born wali. He was a Saahib-e-Karaamat from childhood.

In the beginning he did some farming. From the yield of the farm he would first spend on the Fuqaraa.

He had an inclination for Simaa (spiritual singing of the Auliya). The Ulama have enumerated ten conditions for the permissibility of Sima sessions. These conditions are elaborated in great detail in the explanations of the Auliya. Hadhrat Aqdas Thanvi has written a treatise, Haqqus Simaa', in which he mentions five conditions taken from Imaam Ghazali's Ihyaul Uloom, as well as five factors of prohibition. In the seventh section of his treatise, he writes:

“Are there any conditions for its (Simaa's) permissibility and any prohibition's or not? And are those conditions found in our time or not or are the prohibitions present? In Ihyaul Uloom, Imaam Ghazali states five conditions and five prohibitions. The conditions are:

1) Time, place and participants.

Hadhrat Junaid said that Simaa' depends on three things. In their absence, never listen to it. These are zamaan (time), makaan (place) and ikhwaan (the brothers participating).

Zamaan means such a time which is free from any necessary Shar'i or other activity, e.g. Salaat, study, eating-time, etc., or any action which will distract the heart.

Makaan means that the venue of Simaa' should not be a public place or a place where people pass nor should there be any such activity which could distract the heart.

Ikhwaan refers to the participants of the Simaa' session. The reason for this condition is that the presence of an alien, namely, a person bereft of the spirit of the wealth of the baatin, is detestable and burdensome as he distracts the heart. Similarly, if a proud worldly person arrives, and he is treated respectfully or if a Sufi of riya joins in and on account of riya the fake feigns wajd (ecstasy) and tears his clothes, then the spiritual pleasure of the Simaa' vanishes.

Now consider to what extent is this condition adhered to in our times? In most cases Simaa' is held nowadays at the times of Namaaz, leading to it's neglect. Missing Jamaat and the approach of the expiry of the Namaaz time are even considered unimportant. Furthermore no grief is felt when Jamaat and Namaaz are missed for the sake of Simaa'. The importance attached to Simaa' is not accorded to the Sunnats and Faraa-idh. In fact, some say that Sima is the actual and true ibaadat, even superior to Namaaz, Nauthubillah!

In most cases Simaa' takes place at such venues where all and sundry attend. Even immoral and corrupt persons gather to see the comedy being enacted. No arrangement whatever is made for privacy.

People of affluence and worldly prominence also attend in most cases. Special treatment is accorded to them even while the Simaa' session is in progress. People of riya also attend in abundance. In fact, the majority at such sessions consists of them. Sometimes the critics too attend, making a mockery of the people of ecstasy. Sometimes the consequence was even violence and the police had to be called. Thus, the condition does not exist even partially.

2) Now, regarding the second condition, Imaam Sahib (i.e. Imaam Ghazali) says:

‘The second condition is the state of those who are present. The Shaikh should not listen to Simaa’ in the presence of such Mureeds who will be adversely affected by Simaa’. Three kinds of persons are adversely affected by Simaa’:

First is the person who is not yet aware of Tareeqat. He knows only the external actions.

Second: A person who although having a baatini affinity with Simaa’, still has in him carnal desires and emotions. The evil power of the nafs has not yet been thoroughly broken. When such a person listens to Simaa’, carnal passion will be stirred in him. This poor fellow will therefore fail miserably and not attain spiritual perfection.

Third: A person who has vanquished his carnal emotions, has wide spiritual vision and the love of Allah is dominant in him. But, he lacks qualification and firmness in Zaahiri Uloom and is not properly aware of the masaa-il of the Divine Names and Attributes. He will not be able to understand what is lawful to attribute to Allah and what is not lawful. When such a person listens to Simaa’ he will attribute everything (he experiences) to Allah Ta’ala.

The damage which such kufr ideas will wrought, far outweighs any benefits of Simaa’. It is furthermore not lawful for a person to listen to Simaa’ when he is corrupted with the love of the world and love for fame. Simaa’ is also not permissible for a person who listens for the sake of pleasure because of the grave danger of addiction. In consequence, his important duties and ibaadat will suffer and his Path of Sulook will come to an end.

Thus, Simaa’ is an extremely slippery act fraught with grave pitfalls. It is, therefore, waajib for weaklings to refrain therefrom.

Now consider our times. The majority of participants are such people for whom Simaa’ is detrimental. Leave alone their spiritual condition. Even their zaahiri (practical) deeds are

corrupt. So many of them do not perform Namaaz. They are beardless, devourers of bribes, oppressors, of loose morals, of un-Islamic appearance, young, saturated with lust, worshippers of external beauty, etc. If there happens to be present among them a pious person who is an aabid, then too, he lacks adequate zaahiri knowledge of the Shariat. Neither is he an expert of Ilm-e-Haqiqat. He does not understand correctly the subtle points of these masaa-il nor is he aware of the terminologies and subtleties of the Aarifeen to enable him to interpret the verses he hears. He is unable to reconcile between Shariat and Haqiqat. On account of ignorance he will accept any corrupt thoughts occurring to him. Whether it be a bid'at or kufr, he is not concerned as long as he derives pleasure. Thousands are involved in clear beliefs of kufr because they misunderstood poetry sung at Simaa' sessions.

To correctly understand poetry of ambiguous meanings, two things are essential. Firstly, the knowledge of the terminologies of the Auliya, e.g. the meaning of sea, waves, manifestation, descent in different substrata, etc. Secondly, the knowledge of the applicability of the meanings of these terminologies to Allah Ta'ala. Can such meanings be ascribed to Him or not? Both these requirements are dependent on adequate knowledge.

How many participants in Simaa' nowadays possess such taqwa, mujaahadah and knowledge? Even if these qualities are found in one or two, they are lacking in the remainder of those who indulge in Simaa'. In the presence of unworthy persons even worthy persons are not permitted to participate.

3) Regarding the third condition.

Imaam Sahib (Imaam Ghazali) says that it is total concentration. One's full attention should be towards the Simaa'. The gaze should not wander nor should the eyes fall on the faces of the other participants. No attention should be paid to the wajd (ecstasy) of anyone. There should be stability in concentration. No act which distracts another should be committed. The

participant should remain seated motionless and emotionless. Neither should he cough or yawn. His head should be lowered in contemplation. There should neither be clapping of hands nor jumping nor should there be any simulative act. Without any extremely important need, there should be no talking. However, any state of ecstasy which develops without one's volition is understood and cannot be criticised.

After the termination of the state of ecstasy, the participant should immediately become silent and immobile. It is highly improper to continue the display of wajd by pretence solely because people may sarcastically or disparagingly say that his wajd has quickly ended. One should not display wajd by deliberate design. The pretence of wajd is to prevent people from attributing his inability to sustain the wajd to the deficiency in him or because they may say that his heart is devoid of purity and tenderness.

Now ponder the condition of the people of this age. To what extent is this condition adhered to? Firstly, there are extremely few who even understand the meanings of the subject matter. When they lack this understanding, what attention will they pay? Secondly, they stare (with desire) at the singer. In some places is found the evil practise of immoral women being employed for the singing. The question of spiritual enlightenment thus does not arise. Rather, the participants are entrapped in worshipping their shahwat (lust and desire). It is further shocking that some consider these evil gazes to be ibaadat, and–Nauthubillah–a means of Qurb–e–Ilaahi (Divine Proximity). How can Imaan remain safe with such vile beliefs and in such circumstances?

Assuming someone guards his gaze, droops his head and even experiences some kaifiyat (ecstatic feeling), then firstly, in view of these factors of corruption, the kaifiyat will not be roohaani (spiritual). And, even if it is not this calamity, he will (on account of the slight kaifiyat) make a mountain of an

anthill. He will scream, moan, fall on people, etc. A storm will be created in the whole gathering. Thus, show, pretence and creating problems are fully discharged at such assemblies.

After dissipation of the slight temporary kaifiyat, he continues to maintain a false outerfacade of aloofness and engrossment in spirituality to create the impression that he is a Saahibul Haal. He thus, occasionally erupts into slogans Of هو حق (Allah – He is The Truth). Thus, this third condition too has been displaced.

4)The fourth condition, Imaam Ghazali says is to refrain from standing up and screaming as long as one has the power of controlling one's movements and emotions.

Even this condition has been banished by the people of the age. A man fully in his senses and having his emotions under control, simply to create the impression that he is the ka'bah and qiblah of all the people of ecstasy, creates a hue and cry in the assembly by his deceptive antics to project an image of spirituality so that people become his followers.

5)With regard to the fifth condition, Imaam Ghazali says that if a man of genuine ecstasy stands up (in ecstasy), all should conform to his action (and stand up). The reason for this is to show consideration for one's friend and companion.

Some people hearing this condition may feel very pleased and say: "That is exactly what we are doing." Firstly, of what use is it to adhere to only one condition? If all conditions are not executed it will be like someone who while making wudhu washes only his face, leaving out all the other acts. Saying that he has already washed his face, he begins to perform Namaaz. Everyone is able to understand the futility and invalidity of such a Namaaz. Secondly, upon reflection it will be understood that in reality even this condition is not being acted on because the basis of this condition is to show consideration for friends. Conforming by standing is an external form of showing such

consideration. Consideration by both parties is essential. For example, just as it is necessary for the muqtadis to conform with the Imaam to take into consideration the muqtadis. Thus, he should be considerate of their comfort, time, etc. Similarly, is it with regard to Simaa assemblies. While the gathering should regard the Saahib-e-Haal and conform with him, so too should he observe consideration for the people in the gathering. Some persons even after passing of the ecstasy continue standing (demonstrating simulated acts), imposing extreme distress on the others who are constrained to also remain standing (since they are under the illusion of the endurance of the man's state of ecstasy).

Thus, this condition too is no longer found in present-day Simaa' assemblies. So far the conditions necessary for the permissibility of Simaa' have been outlined. Now the prohibition will be discussed. The prevalence of these prohibitions renders Simaa' unlawful. It is a fact that Simaa' sessions of the present age are adorned with these prohibitions.

Imaam Ghazali (رحمة الله عليه) says:

"If someone asks: 'Does Simaa' under any circumstances become haraam?', then we shall reply: 'Yes! There are five factors, the presence of even one of them will render Simaa' haraam. No. 1 pertains to the composer of the poetry. No. 2 pertains to the instruments of Simaa'. No. 3 pertains to the poetry itself. No. 4 pertains to the audience who has developed the habit of listening (to Simaa'). No. 5 pertains to the general public.'

These elements, viz. the singer, the audience and the instruments, are the fundamentals of Simaa'.

With regard to the first factor of prohibition, Simaa' will be haraam if the singer is a woman on whom it is haraam to cast a gaze or if the singer is a young boy. If such persons are the singers, the elements of corruption are present.

You must have observed at the mazaaraat (mausolea) of the Saints, prostitutes who have the special expertise of deceiving and captivating hearts, singing shamelessly, destroying the taqwaa of thousands. In some places young lads decorated and adorned in beautiful ornamental attire sing in places of amusement. This is even worse.

The second factor of prohibition pertaining to instruments is the musical instruments which are the salient features of immoral persons. In the present age (at Simaa' sessions) these instruments are most certainly employed.

The third factors of prohibition is such poetry/songs which describe the beauty and attributes of lovers. Although such verses by themselves are not haraam, nevertheless, it is incumbent to abstain from presenting such poetry to a person for whom it is not lawful, for it will corrupt his mind. It is absolutely essential for a person with such corrupt ideas to abstain from Simaa'.

With regard to the prevalence of this element, in the present age, the reality is not hidden. Present at such assemblies where this type of poetry is sung, are young people of lust who are involved in illicit love affairs. This type of singing further arouses their evil passions.

Regarding the forth factor of prohibition, Imaam Ghazali says that it pertains to a person in whom shahwat (carnal lust) is dominant. Added to this, he possesses the vigour of youth which overshadows his other attributes of virtue. For such a person Simaa' is absolutely haraam regardless of whether there is the love of an earthly beloved in his heart or not. In all circumstances such a person's lusts will be aroused when he listens to songs/poetry which depict love scenes. Shaitaan will inspire his heart and fabricate for him a beloved one about whom he will fantasize. The fire of passion will blaze in him and the evil lustful capacities will be given powerful impetus.

Thus, the forces of shaitaan will be reinforced while the army of Allah, viz. Aql (Intelligence) will be emaciated. It is, therefore, waajib for such a person to abstain from Simaa' gatherings."

It is worthy to note that Imaam Ghazali has declared the mere factor of youth to be a source of detriment even though the young person's heart has not yet been ensnared by a love-affair. In fact, Imaam Ghazali instructs that such people be expelled from the Simaa'-gathering. Along with youth, if other elements of prohibition are also present, then the dangers are exacerbated.

Now study the Simaa' assemblies of the present age. Most participants in fact are the young. Forget about expelling them. They are, on the contrary, being brought to these sessions by invitation.

The fifth factor of prohibition is the audience comprising of members of the general public. Neither is divine love dominant in them nor shahwat (carnal lust). When such people develop the habit of attending Simaa' sessions, they become mardudush Shahaadat (i.e. their testimony is not admissible in an Islamic court).

In the present age, Simaa' has become an amusement and a sport for the public. The slightest excuse in their opinion justifies the organisation of a Simaa' session.

We have explained the conditions and elements of prohibition. Readers, themselves, can now decide. There is no need for us to comment further."

After the demise of Hadhrat Shaikh Abdul Quddus Gangohi, Shaikh Ruknud Deen after completing the ghushl, placed his hand on the blessed breast of Hadhrat. He felt the movement of Thikr-e-Qalbi (Thikr of the heart).

Hadhrat Gangohi's Maktubaat (letters) are famous. His Maktubaat brim with Ma-aarif (Divine Knowledge and

Subtleties). Since the Maktubaat are in the Farsi language they are not reproduced here. Furthermore, I lack the ability to present in Urdu the spiritual realities (Haqaa-iq) which are in the original (i.e. in the Faarsi) language. Nevertheless, those who are versed in Farsi should study these Maktubaat in kitaabs such as Anwarul Aafireen. They will derive immense benefit therefrom.

Hadhrat Maulana Rashid Gangohi said:

“Whenever I experienced any uncertainty regarding Sulook, I would ascertain the answer by reference to the Maktubaat.”

Among the works written by him is Anwarul Uyoon which is divided into seven chapters in which the realities, subtleties and mysteries of Sulook have been compiled. The first chapter is predominantly devoted to the excellences of Hadhrat Shaikh Abdul Haq. The following too are his works: Ta’leeqaat ala Sharhis Sahaa-if which is in the subject of Ilm-e-Kalaam (Islamic Philosophy) and Haashiyatut Ta’arruf is a voluminous exegesis of Awaariful Ma-aarif.

Much of his life is discussed in Lataa-if-e-Quddusi which is the works of his son and Khalifah, Shaikh Ruknud Deen. Many anecdotes of his life are also recorded in Mir’atul Asraar, Iqtibaasul Anwar and Anwarul Aarifeen.

Since this brief treatise lacks the scope for a detailed presentation of Hadhrat Gangohi’s life, I shall narrate a few anecdotes..

- A waswasah (stray thought) occurred to a Mureed of Hadhrat Shah Abdul Haq Quddus Gangohi. He thought that he had already gained whatever knowledge (of Sulook) there was here (i.e. by Hadhrat Gangohi). He thought that there are also other famous Mashaa-ikh and there was nothing wrong in seeking divine knowledge elsewhere, hence he should visit the other Mashaa-ikh as well. But he felt it improper to reveal this

thought to his Shaikh. Hadhrat Shaikh realised this either by way of kashf or some other signs. Hence, he told the Mureed: “Brother! Allah Ta’ala says:

﴿سِيرْ فِي الْأَرْضِ﴾
(“Travel in the earth”)

Therefore, if you for some time wander a bit here and there, you will obtain some relaxation as well as be honoured with the ziyaaraat and barakaat of different Mashaa-ikh and then it will not be wrong to enquire from anyone about Allah’s Name (i.e. Divine Knowledge).”

In his heart the mureed felt pleased at this coincidence. He took leave and began his visiting spree. Every Shaikh whom he visited, instructed him with the same shaghl of Paas Anfaas which he had been given to practise in the very initial stage. He was extremely perplexed, thinking to himself: “Everyone to whom I go, begin me off with Alif, Baa, Taa. Whatever else I had hitherto practised has become futile.” Ultimately, feeling very embarrassed, he returned to Hadhrat Shaikh Gangohi and repented. Hadhrat said:

“Brother, are you now satisfied? Now sit in solitude and with undivided attention take Allah’s Name.”

- Muhammad Gauth Gawaliyari, the author of Jawaahir-e-Khamsah, was an aamil. He was apparently a contemporary of Shaikh Abdul Quddus Gangohi. Once he sent some jinns to bring Hadhrat to him. Hadhrat Shaikh on this occasion was engrossed (in thikr) in the Musjid. The jinns arrived, but could not muster up the courage to go to Hadhrat. When the Shaikh noticed someone, he asked: “Who is it?” The jinns replied: “Muhammad Gauth wishes to see you, hence he has sent us. If you consent, we shall take you without causing any inconvenience.” Hadhrat said:

“I order you to bring Muhammad Gauth here.”

The jinns obeyed. Taking hold of Muhammad Gauth they set off to Hadhrat. Muhammad Gauth said to the jinns:

“What is wrong? You were in subjection to me. Why this disobedience?”

The jinns responded:

“With regard to others, we are obedient to you, but not in regard to the Shaikh. As far as he is concern-ed, we cannot obey you.”

They delivered him to Hadhrat Shaikh who said:

“Have you no shame?”

Hadhrat severely reprimanded him. Finally he became bay’t to Hadhrat and attained a lofty spiritual status of divine proximity (i.e. he became a Saahib-e-Nisbat). His grave is in Gawaaliyar.

- Once a wealthy and prominent personality of the community, who was also Hadhrat’s khaadim had invited the wealthy and the poor of the city to attend the Walimah of his son. Hadhrat Shaikh presented himself in order to test the khaadim. He went incognito. He changed his attire and arrived at night and sat among the poor. Hadhrat Shaikh observed that the khaadim was treating and attending to the rich and poor in the same way. Hadhrat Shaikh remained seated among the poor, but the khaadim did not have the remotest notion of his presence. Afterwards when the khaadim came to Hadhrat (i.e. at the khanqah), Hadhrat displayed his displeasure. When the khaadim enquired the reason of his displeasure, Hadhrat said: “I was at your gathering of feasting, but you did not recognise me.”

The khaadim presented the excuse of his inability to have recognised Hadhrat because of the circumstances which precluded recognition. Hadhrat Shaikh said:

“Why did you not perceive my fragrance? If you could have perceived the fragrance, you would certainly have recognised me inspite of the different garb. Since you could not perceive the fragrance, it is clear that you lack love for me.”

(The spiritual rationale of this attitude may not be comprehensible to those who are barren – bereft of spiritual insight and divine love. The spiritual bond with the Shaikh for the sake of developing the Love of Allah, produces Roohaani fragrance in the relationship. Such fragrance becomes spiritually perceptible according to the degree of truth in the mutual love of the spiritual partners in this celestial bond. – Translator).

Hadhrat Aqdas Thanwi narrates several anecdotes of Hadhrat Shaikh Abdul Quddus in his book, Assunnatul Jaliyyatu fi Chishtiyyatil Ulyah. I reproduce two here.

1) Once Hadhrat Shaikh Abdul Quddus came to Delhi. Shaikh Haji Abdul Wahhab Bukhari who was a descendent of Sayyid Jalalud Deen Bukhari, sent the written manuscript of his tafseer to Shaikh Abdul Quddus. When Hadhrat Shaikh opened the manuscript his eyes fell on the aayat pertaining to the tahaarat (purity) of the household members of Rasulullah (صلى الله عليه وسلم). In its tafseer, Shaikh Abdul Wahhab stated that the successful end (Khaatimah bil Khair – death with Imaan) of all descendants of Rasulullah (صلى الله عليه وسلم) is assured. Their death will most certainly be beautiful. Shaikh Abdul Quddus wrote in the margin:

This view is in conflict of the view of the Ahlus Sunnah was Jama'at."

He then returned the manuscript. Meanwhile, the Ulama of that place deliberated many days on this question. Finally, all accepted the ruling stated by Hadhrat Shaikh Abdul Quddus.

2) Once the Imaam of the Musjid did not arrive on time, hence his nephew, Shaikh Abdul Ghani went forward and became the Imaam. He paused slightly between انعمت and الذين. Hadhrat Shaikh repeated the Namaaz and furiously said:

"Young men should be prevented from Imaamate and invalidating the Namaaz of the people. Does he not know even that the mousul and silah (these are terms of Arabic grammar)

join to form a single word, hence it is improper to create an interruption between the two. Waqf between them is not permissible.”

He had seven sons who all were men of virtue and excellence. They were educated in Delhi. Whenever they wished to meet their father, he (Hadhrat) would himself go to Delhi to avoid any disruption to their education.

His Demise

Shaikh Ruknud Deen states in Lataa-if-e-Quddusi that Hadhrat Shaikh passed away on the 11th Jamadil Ukhraa 977 Hijri. On Sunday, Hadhrat became feverish and started to shiver. On Friday his condition improved, enabling him to perform Namaaz comfortably. After Namaaz, the fever resumed. Even during his maradhul maut (the last illness) his ibaadat did not undergo any change. He remained fully engrossed in ibaadat despite his illness. At the very end, he signalled for wudhu and he performed two raka'ts Namaaz. He made Ruku' and Sajdah by means of signs. On the ninth day, on Monday, while performing Namaaz, he passed away.

Some people record the year of his demise as 945 Hijri. Hadhrat's age was 84 years. For 35 years he had lived in Radoli. In 896 Hijri, he settled in Shahaabad on the request and insistence of Umar Khan Kashi who was a minister of Sultan Sikander Ludhi. He also lived for 35 years in Shahaabad. In 893 Hijri, during the reign of Zahirud Deen Babar, Hadhrat settled in Gangoh and lived 14 years there.

Presently, Gangoh is divided into two areas. The one area commonly known as Gangoh is the city. The other area is to the west of the city and is known as Seraa-e. This area at the time of Hadhrat's arrival was a complete forest. It is here where Shaikh Gangohi took up residence. The development of this area commenced about this time. It is here where the three Pillars of the Chishtiyyah Silsilah (Hadhrat Qutb-e-alam,

Hadhrat Shah Abu Saeed Gangohi and Hadhrat Imam-e-Rabbani Maulana Rashid Ahmad Gangohi) are lying in rest.

Although there are different versions regarding the year of his demise, the most reliable view is 944 Hijri.

Hadhrat had many khulafaa. The well-known ones are Shaikh Bhuru, Shaikh Umar, Shaikh Abdul Ghafur A'zampuri, Shaikh Ruknuddin and Shaikh Abdul Kabeer who is better known as Bala Peer. The latter two are his sons as well as his spiritual offspring. Hadhrat Shaikh Jalalud Deen Thanesri who is also his senior khalifah will now be discussed.

HADHRAT JALAALUD DEEN MAHMUD UMRI THANESRI (رحمة الله عليه)

He is among the most senior khulafa of Hadhrat Shaikh Abdul Quddus Gangohi. He is a descendent of Hadhrat Umar Bin Khattab (رضي الله عنه). His homeland was Balkh. His father, Qadhi Mahmud was among the noted Ulama.

Apparently, Hadhrat Shaikh was born in the year 894 Hijri. At the age of 7 he had accomplished Hifz of the Qur'aan Shareef. By the age of 17, he had completed the acquisition of Zaahiri Uloom. He then became occupied in tadrees (teaching) and Iftaa (the issuance of rulings in matters of the Shariah). He was also involved in writing books.

Ibaadat, Taa-at (obedience to the Shariah), Wazaa-if and punctuality were his special characteristics. Obedience to the Sunnah was his second nature as it was of all the Chishti Mashaa-ikh. Once when he was bedridden with illness, medicine was presented to him. Although he could not even sit, he instructed those by him to lift him off the bed and place him on the ground. In obedience to his instruction this was done. After he was seated on the ground, he took the medicine and said:

“It is not confirmed that Rasulullah (صلی اللہ علیہ وسلم) ate anything while sitting on a bed or chair.”

Abundance of riyaadhaat and mujaahaadat had physically emaciated him. He would remain lying down but at the time of Athaan he would gain strength and vigour wonderfully and would then perform his Namaaz with tranquillity, taking his time.

Hadhrat Shaikh Abdul Haq Quddus Gangohi's letters addressed to him contain wonderful Haqaa-iq (spiritual realities).

The story of his initial bay't is interesting. Since he was an Imaam of Uloom-e-Zaahiriyyah, he taught at a Madrasah. Always there was a gathering of students with him. Hadhrat Shaikh Abdul Haq Quddus Gangohi happened to visit some of his mureeds. Hadhrat Jalalud Deen (out of curiosity) also went there and said to the mureeds:

“I have heard that your peer (Shaikh) has come and that he also dances. Convey my salaams to him. Tell him when I find time I shall come to visit him.”

He had described Hadhrat Gangohi's states of ecstasy as dancing.

The mureedeen conveyed the salaams and the message. After replying to the salaam, Hadhrat Gangohi said:

“Tell him, that the peer himself dances and causes others to dance as well.”

Sometime thereafter, Hadhrat Gangohi heard a voice saying: “We have granted Maulana Jalal to you. Bring him into your circle.”

In obedience to this ghaibi instruction (i.e. from the celestial realm) Hadhrat Gangohi went to the Madrasah where a circle of students was sitting around Maulana Jalalud Deen. After completing the lesson, Maulana Jalalud Deen turning to Hadhrat Shaikh, said: “Which buzrug are you?” Hadhrat

Gangohi said: "The same dancing peer." So saying, Hadhrat Shaikh cast a powerful gaze of tawajjuh on Maulana Jalalud Deen. In consequence, his entire treasure of knowledge was effaced. Maulana then profusely apologised and pleaded. Hadhrat Shaikh then satisfied him and revealed to him the Knowledge of spiritual realities. After subjecting Maulana to several rounds of tawajjuh, Hadhrat instructed him in the observance of ashghaal, mujaahadah and solitude.

Some days thereafter, there settled over Maulana a state of obliviousness. He kept Hadhrat Gangohi informed of his condition and Hadhrat would guide him. The state of Istighraaq was dominant in him most of the time.

Hadhrat Jalalud Deen was a performer of karaamaat. Once it crossed the mind of a mureed that in former times there were men of such lofty spiritual accomplishment who could transform a man into a Saahib-e-Kamaal by a gaze. Hadhrat Shaikh becoming aware of this thought, said: "Even now there are such persons."

He then cast a sharp gaze at the mureed who fell unconscious and so he remained for three days. A few days thereafter he died. When the news of his death reached Hadhrat, he commented:

"Every man does not have the capability of bearing this weight. This poor man too lacked this capability."

In Thaanesar an annual fair takes place. Hundreds of thousands of Hindus gather on this occasion. One day Hadhrat asked his khuddaam about the fair. He wanted to know the reason for so many Hindus assembling. He was told that although it was their religious festival, the main attraction and cause of the crowds attending was a yogi who was an expert in the performance of supernatural feats. He would dive into solid ground, penetrate deep and surface at another point. He would

display this feat several times, each time diving into at a new point and emerging out of the earth at a different point. Hadhrat expressed the desire to see this demonstration. The people were surprised at this request of the Shaikh. They said: “Will Hadhrat Shaikh also attend this sport?”

But no one had the courage to say anything to Hadhrat Shaikh. He instructed them to take him to the fair. They took Hadhrat close to the spot where the yogi would be performing.

When the time arrived for the yogi to commence his act, he dived onto the ground which split open and he disappeared inside. Immediately, Hadhrat Shaikh swiftly placed his blessed foot on that spot. Now the yogi failed to emerge. The yogi remained and died there in the bowels of the earth.

Irshaadud Taalibeen is his book in which he says:

“People of (divine) love do not hanker after kashf and karaamaat. On the contrary, their entire concentration is on ibaadat, zuhd and taqwa. They never abandon these under any circumstances. In fact, they destroy their nafs and they die before death.”

This statement (i.e. the last sentence) refer to a Hadith of Rasulullah (صلی اللہ علیہ وسلم) who said: “Die before you die.”

Elsewhere in his book, he writes:

“Ignorant sufis who slip from the Road (i.e. Sulook) mislead people. The Sufi Mashaa-ikh said in this regard: “These jaahil sufis are deprived of Wusul ilal-laah because they have abandoned the usul (principle). The principle (for success) is to observe the pure and sacred Shariah.”

His Demise

Hadhrat Shaikh passed away on the 14th or 22nd or 25th Thil-Hajj in 980 or 989 Hijri, on a Friday at the age of 95 or 96 years.

SHAIKH NIZAAMUD DEEN AL-UMRI THANESRI (رحمة الله عليه)

He was the nephew (sister's son) as well as the son-in-law of Hadhrat Shaikh Jalalud Deen. His father, Shah Abdush Shakur too was the khalifah of Hadhrat Jalalud Deen. Hadhrat Nizamud Deen acquired the mantle of khilaafate from Hadhrat Shaikh Jalalud Deen.

He delivered numerous discourses on Uloom-e-Asraar (Knowledge of spiritual mysteries) and Haqaa-iq, (spiritual realities). Most of his statements have been recorded by his khuddaam.

According to some sources he acquired distinction in Uloom-e-Zaahiri without having pursued an academic career. Night and day he engaged in Thikr Nafi-Ithbaat (a form of Thikr) and Thikr bil jahr (audible thikr). He engaged in such intensive Thikr that he would not emerge from the room for a full month.

He was an expert of Uloom-e-Zaahiriyyah and Baatiniyyah. Besides the knowledge of Ma'rifat and Spiritual Mysteries, he was an expert in chemistry and other branches of knowledge as well. As a result of his fame in all fields of knowledge, envious persons harboured malice for him. They would repeatedly complain about him to the king, Akbar who had Hadhrat twice exiled from Hindustan. The first time he was sent to the Haramain Shareefain. After spending some time there he returned to Hindustan. The second time he was exiled to Central Asia. Here too envious people complained about him to the governor of Balkh who intended to expel Hadhrat Shaikh. But, in a dream Rasulullah (صلی اللہ علیہ وسلم) forbade the governor. In consequence of this dream the governor became and ardent devotee and became Hadhrat's mureed.

It is a karaamat of Hadhrat that the malaa-ikah in human form would join him in Salaat. He would be the Imaam and they the muqtadis.

Taking 6 months leave from his Shaikh he went to Balkh, saying that he will either attain the goal of his quest or if this has not been destined for him, he will die there. On his departure Hadhrat Shaikh instructed him to make thikr of the Ism-e-Zaat (Allahu) 90 times in a single breath, gradually increasing the number in accordance with his ability. Ultimately, he developed his ability to the extent of up to 400 times with a single breath. Only a month had passed when the manifestation of Tajalliyaat-e-Khaassah (Special Divine Illumination which defines rational understanding and expression) began. Since he had no need for much solitude, Hadhrat Shaikh, discouraged him from it. Hadhrat Shaikh then ordered him to guide and instruct others (in Sulook). It is a well-established fact that during his very lifetime Hadhrat Jalalud Deen had referred all his khulafaa and mureedeen to Hadhrat Shaikh Nizamud Deen.

Hadhrat Shaikh Nizamud Deen attended to their ta'leem and talqeen. He attended to the accomplishment (takmeel) of Shaikh Abu Saeed Gangohi who was to be his khalifah and representative in Hindustan. Any person on whom Hadhrat cast his gaze, would become a Saahib-e-Shuhood immediately. *(Saahib-e-Shuhood is a high-ranking Wali whose soul dwells in a lofty state of Divine Presence and Perception – Translator)* It was for this reason that he became known as Wali Taraash (Maker of Saints).

He had several children. The eldest son, Shaikh Muhammad Saeed returned to Hindustan from Balkh to settle in his homeland, the town of Thanesar. The younger son, Shaikh Abdul Haq settled in Karnaal while the others remained in Balkh.

Sharah Sawaanih-e-Ghazaali, two commentaries of Lam'aat, Riyaadh-e-Qudsi, Tafseer Nizaami, Risalah-e-Haqiqat and Risalah-e-Balkhiyyah are among his works.

His Demise

Hadhrat Shaikh passed away on the 8th Rajab in the year 1024 or 1035 or 1036 Hijri. His grave is in Balkh. His senior khulafaa are his son, Shaikh Abdul Kareem and Sayyid Ali Ghawwas who remained in Balkh while Hadhrat Shah Abu Saeed took over the spiritual representation of his Shaikh in Gangohi. Another senior Khalifah was Shaikhullah Dad Qadhi Salam.

SHAH ABU SAEED NU'MAANI AN- NAUSHARWAANI GANGOHI (رحمة الله عليه)

He is a No'maani being a descendent of Hadhrat Imaam Abu Hanifah (رحمة الله عليه). His father's name was Shaikh Nur. His mother was the daughter of Hadhrat Shaikh Jalalud Deen Thanesari. Initially he was employed in the army.

From the beginning Divine Love was dominant in him. He concealed his condition for some time. Afterwards he presented himself to Hadhrat Shaikh Jalalud Deen. Since Hadhrat Shaikh on account of his weakness and old age had already referred his khuddaam and muredeen to Hadhrat Shaikh Nizamud Deen, he likewise referred Shaikh Abu Saeed to Shaikh Nizamud Deen. However, he was smitten by heartache in grief of having been separated from Hadhrat Shaikh who had departed for Balkh. As a result of the extreme grief he suffered because of the long separation, he neglected all his ashghaal.

One day he visited the grave of his illustrious grandfather Shah Abdul Quddus. There he heard a ghaibi voice encouraging him to go to his Shaikh in Balkh. He continued hearing this encouragement for three days. Finally, he set off on foot until he reached Balkh. His arrival became known to his Shaikh by way of kashf. Some guidance in regard to him was also revealed (by kashf) through the medium of Shaikh Abdul

Quddus. Thus, Shaikh Nizamud Deen accompanied by the Sultan of Balkh set out to welcome Abu Saeed. It has already been mentioned earlier that the Sultan of Balkh had become an ardent devotee of Hadhrat Shaikh Nizamud Deen. He welcomed him warmly and honoured him highly. He further informed Shaikh Abu Saeed that the ghaibi voice and the aid which was with him along the journey were the acts of his grandfather, Shah Abdul Quddus Gangohi. According to his instructions (which he received by kashf), Hadhrat Shaikh honoured his guest and served on him for three days with great hospitality.

After a few days had passed with this royal treatment being accorded to him, Shah Abu Saeed said:

“Hadhrat I have walked from Gangoh to Balkh not for being honoured with feasts.”

Hadhrat Shaikh responded:

“Son explain clearly your purpose.”

He said: “I came to take that treasure which you had acquired from my home.”

The Shaikh’s colour changed and he said:

“If you wish to acquire that treasure, then bid farewell to this pomp and splendour. From today the service of attending to the toilets is assigned to you.”

Hadhrat Shaikh gave instructions to the manager in charge of the general mess to give Shah Abu Saeed some bread morning and evening. He further ordered Hadhrat Abu Saeed not to appear in his presence without having received permission. Neither did he prescribe any thikr or shaghl for him. He only had to perform Salaat, fast and tend to the bathing facilities (of the khanqah).

A considerable period passed in this way. One day, Hadhrat Shaikh told the cleaner to dump the basket of dirt onto Abu Saeed. The cleaner did as instructed. In anger Abu Saeed blurted out:

“If you were today in Gangoh, you would have seen the consequences.”

The cleaner reported to Hadhrat Shaikh who commented:

“Oh! The devil is still in his head. The odour of Gangoh’s kingdom has not left yet. He still has to attend to the toilets.”

After some time, Hadhrat Shaikh instructed the cleaner to repeat the performance. On this occasion Shah Abu Saeed said nothing, but glared in anger at the cleaner. When he Shaikh was informed, he said:

“There is still deficiency in him.”

This service continued for some more time. The cleaner was again instructed to dump the dirt on Abu Saeed. On this occasion his nafs was completely docile and submissive. He gathered the dirt which had fallen to the ground and strew it onto himself. When Hadhrat Shaikh was informed, he commented:

“Alhamdulillah! The first stage has been traversed.”

Truly, it is this takabbur which constitutes the main barrier in the Path. If it is eliminated, the Path will be crossed swiftly.

After this exercise Shah Abu Saeed was granted permission to enter the majlis to listen to Hadhrat Shaikh’s discourses. After some time he was instructed with thikr. After commencement of thikr which resulted in some kaifiyaat (spiritual states), Hadhrat Shaikh discerned some ujub (vanity) in Abu Saeed. Immediately he ordered the cessation of all thikr and shaghl. He imposed on Abu Saeed the duty of tending to the hunting dogs.

One day when he took the dogs for a walk in the forest they saw an animal and ran after it. Shah Abu Saeed who was holding the chains too ran with the dogs for a while. Finally he was exhasuted. He lost control of the two powerful dogs. He feared that if he let go of the chains the dogs may disappear, inviting the displeasure of Hadhrat Shaikh. He therefore tied the chains around his waist. He managed to run behind for a while chained to the dogs. Exhausted he fell down. The dogs running with speed were dragging him along on the ground. They dragged him along a path of stones and thorns. His body was wounded and he bled. However, a special tajalli manifested on him in this state and the pleasure of it made him forget all the hardship.

At the other end, this condition which he was enduring was revealed to Hadhrat Shaikh (by kashf). He said to his khuddaam.

“At this moment faidh (Allah’s special grace) has been bestowed to Abu Saeed. Allah has honoured him with a special tajalli. Go to the forest and bring him.”

When the khuddaam hurried to the forest, the Roohaaniyat (spiritual substance pertaining to the Soul) of Shaikhul Mashaa-ikh Hadhrat Shah Abdul Quddus manifested itself to Sultanul Auliya Nizamud Deen and said:

“Nizamud Deen! Although you are entitled to impose on him even more hardships, I did not extract so much hardship from you.”

This was a reprimand tempered with love which exercised a profound effect on Sultan Nizamud Deen’s heart. When Shah Abu Saeed now appeared, Hadhrat Shaikh affectionately embraced him. He henceforth applied Shah Abu Saeed to thikr and shaghl, and began to treat him with much honour and concern.

Shah Abu Saeed meanwhile was yearning for the tajalli which he had experienced on the day the dogs had dragged

him. Daily he engrossed himself in thikr and anxiously waited in anticipation of that ecstatic experience. When the experience did not occur even after a number of days' thikr, he one day sat down doing the shaghl of Habs-e-dam (withholding the breath). He resolved that he will not breath as long as the tajalli does not manifest on him even if it means death which he preferred to the insipid life he felt he was leading

He held his breath for several hours until finally the manifestation of the tajalli occurred. In sheer elation and ecstasy he released his breath with such force that his rib broke. Simultaneously, a hand holding a spoon of medicine appeared from the Ghaib (Unseen celestial realm) and administered the medicine to him. The rib was cured immediately. Along with the medicine he heard a voice directing him to drink chicken soup for a few days.

After the passing of this state, he informed Hadhrat Shaikh. Chicken soup was immediately prepared and given to him for several days.

Finally, after Abu Saeed had accomplished his spiritual course, Hadhrat Shaikh conferred the mantle of khilaafate to him and sent him back as his representative to operate the spiritual kingdom. After returning, Hadhrat Shah Abu Saeed lived as an unknown entity for some time. However, after Shaikh Muhammad Sadiq became bay't to him, people turned towards him in great numbers.

His Demise

He passed away on the 2nd Rabiul Awwal or Rabiuth Thaani in the year 1040 Hijri. His grave is in Gangoh. The following are his well-known senior khulafaa: Shaikh Muhammad Sadiq Gangohi, Shaikh Ibrahim Rampuri, Shaikh Khwajah Muhibbullah Ilahabad, Shaikh Ibrahim Saharanpuri and Shaikh Khwajah Panipat.

MAULANA SHAIKH KHWAJAH MUHIBBULLAH ILAHABADI (رحمة الله عليه)

His original hometown was Sadarpur. After having accomplished his pursuit of Uloom-e-Zaahiriyyah he developed a yearning for Uloom-e-Baatiniyyah. He therefore went to the grave of Hadhrat Khwajah Qutbud Deen Bakhtiyar Kaki in Delhi and sat there in meditation. By spiritual communication Hadhrat Qutbud Deen instructed him to join the Saabiriyyah Silsilah of Shaikh Abu Saeed in Gangoh. In obedience to this instruction he became bay't to Shaikh Abu Saeed.

He is among the distinguished khulafaa of Hadhrat Shah Abu Saeed. Only a few days after having taken bay't, Hadhrat Shaikh said to him:

“Muhibbullah, come I shall deliver you to the destination.”

Immediately after this statement, Hadhrat Shaikh effected Khwajah Muhibbullah's takmeel (spiritual accomplishment). — *This was effected by the process of Tawajjuh in which roohaaniyat is transferred into the mureed by the Shaikh — Translator.*

On seeing this, some Mureeds who had already been with Hadhrat Shaikh for a considerable time were somewhat grieved because inspite of the long duration of their stay, Hadhrat Shaikh had not accorded them the same attention as he had done with the newcomer of a few days, who was richly rewarded and honoured with the Shaikh's tawajjuh. When they raised this issue with Hadhrat Shaikh, he said:

(ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ)

“That is the grace of Allah. He bestows it to whomever He pleases.”

He then explained to them that everyone was not of the same mettle. While some people are dependent on severe and prolonged mujaahadah, others acquire tajalliyaat after only a little effort.

When Maulana Muhibbullah was appointed a khalifa, he believed himself to be unqualified for this office. But along with the appointment Hadhrat Shaikh applied his tawajjuh which effected Maulana's accomplishment. While Hadhrat Shaikh was engaging in tawajjuh on Maulana, the latter said:

“Hadhrat I cannot bear more than this. Enough! Enough!”

The Methods of Khilaafat

There are different ways in which Khilaafate is acquired. These are:

1. Ijazatan
2. Ijmaa-an
3. Waarithan
4. Hukman
5. Takallufan
6. Uwaisiyan

It has been said that Hadhrat Shaikh Muhibbullah was appointed khalifah by the method known as Uwaisiyan. After his appointment he went to Delhi, then to his hometown, Sadarpur. After a short stay in Sadarpur, he settled in Ilahabad where his faidh spread greatly among the people. Numerous Ulama entered his Silsilah.

Ilahabad, this Star of Hidaayaat finally set on the 9th Rajab 1054 or 1058 at sunset on Thursday. His grave is in Ilahabad.

MAULANA SHAIKH SAYYID MUHAMMADI AKBARAABADI (رحمة الله عليه)

He was born on the 14th Shawwaal 1021 Hijri. He was a Sayyid. Initially he led a care-free life. But his father, Shaikh Isa Hargami, would always admonish and rebuke him. Once when his father subjected him to prolonged naseehat and admonition, he developed a desire for knowledge. He thus engaged himself in the pursuit of Uloom-e-Zaahiriyyah after which an urge for Uloom-e-Baatiniyyah developed. In this regard he came to Khwajah Muhibbullah and began the process of acquiring Ma-aarif (spiritual knowledge).

He stayed 14 years with Hadhrat Shaikh, rendering every kind of service to his Shaikh. There are some very blessed statements and glad tidings mentioned by Hadhrat Shaikh Muhibbullah in regard to Shaikh Sayyid Muhammadi. Such glowing statements of the Shaikh are a wonderful fortune and happiness for the Mureed. In all this time he only once visited his father in Hargaam in the district of Sitapur.

He was fond of travelling, hence he spent a great deal of time in his wanderings. After departing from Ilahabad, he stayed for some time in Amrohah on the request and insistence of its inhabitants. He then settled for a while in Akbaraabad. He set the practise of alternating between Akbaraabad and Amrohah staying a few days in each town. In the end he settled permanently in Amrohah.

Usually men of excellence are targeted by envious persons. These people fabricated falsities regarding Hadhrat Shaikh Sayyid Muhammadi and lodged complaints about him to the king, Alamghir (Auranzeb) who ordered Hadhrat to go to the Haramain Shareefain. Thus, in the year 1090, Hadhrat journeyed to the Haramain. After a stay of five years, he returned in 1095 Hijri. His wife had accompanied him on this journey and Shah Muhammad Makki and Shah Muhammad Madani were born.

When he returned, the envious enemies could not tolerate him. They conspired against him and fabricated charges of treason against him. Alamghir succumbing to this pressure of his courtiers, had Hadhrat imprisoned in Aurangabad.

His Demise

On the 3rd Rajab 1107 Hijri, Hadhrat Shaikh Sayyid Muhammadi while still in prison bid farewell to this abode of hardships. He is buried in Agra in Mahallah Moti Katrah.

SHAH MUHAMMAD MAKKI JA'FARI (رحمة الله عليه)

He was a Sayyid and the son of his Murshid, Shah Muhammadi. Since he was born in Makkah, he is known as Muhammad Makki.

In the Shajaraat (Papers listing the Spiritual Tree) although his name appears as the link between Shah Adh-dud Deen and Shah Muhammadi, it is stated in Maqaasidus Saadiqeen, which is the work of Shah Adh-dud Deen himself, that the latter gained khilaafate directly from Shah Muhammadi. This is also confirmed by other books of history. Even according to Hadhrat Thanwi, Shah Adh-dud Deen is Shaikh Muhammadi's khalifah without the intermediate link of Shah Muhammad Makki. In Ta'leemud Deen, Hadhrat Thanwi writes:

“At this juncture there is some difference in the Shajaraat of our (spiritual) family. In some, the name of Muhammad Makki appears between Shaikh Muhammad Hamid Shah and Adh-dud Deen. In some, only the name of Shah Hamid appears. History confirms that Shah Adh-dud Deen acquired khilaafate directly from Shah Muhammad. This implies that there is no other link between these two Mashaa-ikh because the accepted sequence (of the names in the Shajaraat) will be disturbed.

This research has been from Nukhbatul Tawaarikh Amrohi wherein it is said that Shah Muhammadi and Shah Muhammad Hamid were two brothers. Shah Muhammad Hamid had acquired khilaafate from his brother, Shah Muhammadi whose two sons were born in Haramain Shareefain. The one is Shah Muhammad Makki who is the subject of discussion at this juncture. The other is Roushan Muhammad Madani. Both had acquired khilaafate from their father.

Shah Hamid had a son, Adh-dud Deen who had also gained khilaafate from his paternal uncle, Shah Muhammadi. At the

same time he acquired fuyudh from his father. Thus, the explanation of there being no link between Shah Muhammadi and Shah Adh-dud Deen is obvious, viz., the acquisition of khilaafate from Shah Muhammadi without any intermediary.

The explanation for the separation (i.e. the appearance of the intermediate link of Shah Muhammad Makki) is that faidh from Shah Hamid reached Shah Adh-dud Deen as well as from his (Shah Hamid's) younger brother (Shah Muhammadi). The summary of this explanation is:

He (Shah Muhammad Makki) derived faidh from his father, Shah Muhammadi while Shah Adh-dud Deen derived faidh from his brother (?) and from his paternal uncle, Shah Muhammad Makki (?) as has been surmised. Thus, all the Shajaraat are in reconciliation.”

(There appears to be some conflict and ambiguity in the Urdu text, which we believe to be a misprint – Translator.)

It is probable that Shah Adh-dud Deen had acquired khilaafate from Shah Muhammadi directly. However, part of his spiritual accomplishment was obtained from his paternal cousin, Shah Muhammad Makki. His other brother, Roushan Muhammad Madani was born in Madinah Munawwarah.

In some quarters Hadhrat's name is given as Sa'd Muhammad Makki. In some Shajaraat the date of his demise is 11th Rajab. Further information on the year of his demise has not become available.

SHAH ADH-DUD DEEN (رحمة الله عليه)

He is a Sayyid. He is popularly known by the name Sayyid Izzud Deen. However, the research of some people has established that his actual name is Adh-dud Deen, hence this name had later attained greater recognition. He is the son of Shaikh Hamid Bin Shaikh Isa Hargami. His ancestral hometown is Hargam. However, in 1073 Hijri, his father, Hadhrat Shah Muhammad Hamid came to Amrohah. Here he married and

settled permanently. Here, Shah Adh-dud Deen was born on 24th Rajab 1077 Hijri. He is, therefore, popularly known as Amroohi.

According to his own writings, he was the nephew (brother's son) of his Murshid, Shaikh Muhammadi. He had gained the highest accomplishment in Uloom-e-Zaahiriyyah. From the very beginning, taqwa and zuhd were his habits. In spite of the insistence of the rulers, he refused acceptance of their gifts.

A yogi, observing Hadhrat's virtues and excellences, became his ardent admirer. He prepared an alchemy and presented it to Hadhrat. (*Alchemy is a substance which transforms base metals into gold – Translator*). Hadhrat refused to accept it. But, the vehement insistence of the yogi constrained him to accept the gift which he put on a shelf in the khaanqah. Some years later when the yogi visited Shah Adh-dud Deen, he noticed that the alchemy was still on the same shelf and had gathered much dust. He said.

“Hadhrat, you did not make use of it.”

Hadhrat responded: “The need never arose for it. We have a greater elixir than it.”

When the yogi asked what that was, Hadhrat said:

“Qanaa-at (contentment).”

After he had completed his Arabic and Urdu studies, the idea of learning Sanskrit occurred to him. In learning this language, he underwent considerable difficulties. Finally, he gained expertise in this language and wrote a kitaab in Sanskrit.

He also was an expert of dream-interpretation. Kashf was a frequent incidence for him. Once when someone desired to learn dream-interpretation from him, he said:

“Learning this knowledge is difficult because it is most difficult to encompass every kind (of dream). It is related to the

incidence of Kashf. After kashf, the acquisition of dream-interpretation is natural.”

Maqaasidul Aarifeen is his work which he completed in 1124 Hijri. It is an excellent book on Aqaa-id and Sulook.

His Demise

Hadhrat Shah Adh-dud Deen passed away on the 27th Rajab in the year 1170 or 1172 Hijri at the approximate age of 100 years. His grave is in Amrohah in close proximity to the Jaami' Musjid.

SHAIKH ABDUL HAADI (رحمة الله عليه)

He is by birth a Shaikh Siddiqui. He was the son of Shaikh Muhammad Hafiz and the khalifah of Shah Adh-dud Deen. He was born in the neighbourhood of Karishiyaan in the town of Amrohah on Wednesday the 14th Rajab 1084 Hijri.

When he was 4 years old, Shah Muhammadi happened to visit his home. When he prepared for Namaaz, he could not ascertain the Qiblah direction because of his poor eye-sight. He was somewhat facing away from the Qiblah. In spite of Shah Abdul Hadi's tender age of 4 years, he turned Hadhrat Shaikh towards the right direction. After completing his Namaaz, Hadhrat said that this boy will one day become the leader of the nation, guiding them. These words of his spiritual grandfather exercised a profound effect on the child. The effect could be discerned on the child from that very moment.

After a few days, his mother entered him into the local Maktab where he started learning elementary Farsi. One day when the teacher had gone to attend to some work, a fearsome looking beggar appeared. All the children became fearful. The beggar chewed something and instructed the boy, Abdul Hadi to eat it. Out of fear, he obeyed. As the morsel descended into his throat, a fear settled over him. He developed a dislike for company and became claustrophobic in settlements. He

wandered into the forest and would spend most of his time there.

In the outskirts of Amrohah there lived a Majzub by the name Yateem Shah. Coincidentally, Hadhrat Abdul Hadi met Yateem Shah who said: "I have been ordered to keep you with me."

After Hadhrat had stayed with the Majzub for some time, he (the Majzub) said that his Silsilah links up with Shaikh Nizamud Deen Balkhi through five intermediaries. He, therefore, advised Hadhrat Abdul Hadi to become bay't to Shah Adh-dud Deen. In obedience to this command, Shaikh Abdul Hadi went to Amrohah and entered into bay't with Shah Adh-dud Deen.

Once during the middle of the night while he was pressing the feet of his Shaikh, he (Shaikh Abdul Hadi) said:

"Hadhrat, make dua that the Repository of Rahmat frees me from the prison of egoism (khudi)."

Hadhrat Shah Adh-dud Deen said: "You have imposed on yourself the encumbrance of many relationships, yet you desire to become like us."

Hadhrat Abdul Hadi said: "It is my wish to become like a dog of Hadhrat."

Hadhrat Shaikh was pleased with this answer. After a few days Hadhrat conferred the mantle of khilaafate to Shaikh Abdul Hadi.

Hadhrat Shaikh Abdul Hadi was a Saahib-e-Kashf and generally he was apprized (by means of kashf) of the thoughts of people, hence he would answer them immediately.

Since he loved solitude, he spent considerable time in the wilderness. Once, in a dream, Rasulullah (صلی اللہ علیہ وسلم) instructed him to live in the town so that the creation of Allah

derives benefit. In obedience to this command, he took up residence in a place called Baraah. He would also stay now and then at other places. Thus his visits to Amrohah decreased substantially.

He had a vast number of khuddaam and mureedeen. People in large numbers derived spiritual benefit from him. Finally, on the insistence of Qadhi Shaikhul Islam and other seniors, he came to Bareilly and took up residence in Khaikherah which adjoins Bareilly.

His Demise

Soon after setting in Khaikherah he became ill. On Friday 4th Ramadhaan 1190 Hijri, he passed away. His grave is in Amrohah in the orchard of Shaikh Zuhurullah Siddiqui.

SHAH ABDUL BAARI SIDDIQUI (رحمة الله عليه)

He was the son of Shaikh Zuhurullah and the khalifah of his illustrious grandfather, Hadhrat Shah Abdul Hadi. They were two brothers. Hadhrat Abdul Bari was of weak physical disposition while his brother of strong temperament. Hadhrat Shaikh Abdul Hadi would therefore impose lesser mujaahadaat on him than his brother.

He entered the service of his Shaikh at the age of 12. Hadhrat would tell him to clad himself in good quality garments. Although his external appearance did not resemble the fuqaara, his heart brimmed with Divine Love. He perpetually fasted.

After Hadhrat Shaikh Abdul Hadi's demise, he continued with his Shaikh's mission and watered the Chishti Silsilah with his spiritual efforts.

His Demise

On the 28th Muharram or the 11th Sha'baan in the year 1226 Hijri on a Friday, Hadhrat Shah Abdul Bari passed away. He left behind one son, Shaikh Rahman Bakhsh and the following seven Khulafaa: Shah Abdur Raheem, Sayyid Hatim Ali Shah, Haji Khairud Deen, Hafiz Kulan Shah, Shaikh Muhammad Muneer, Shaikh Aminullah and Hafiz Abdul Karim.

HADHRAT SHAIKH AL-HAJ ABDUR RAHEEM (رحمة الله عليه)

He was among the Sayyids of Afghanistan. He came to Hindustan in the quest of Ma'rifat. At first he gained distinction and accomplishment in the Qadariyyah Silsilah from Shah Raham Ali Sadhuri. Thereafter, he gained further accomplishment in the Chishtiyyah Silsilah from Hadhrat Shah Abdul Bari.

After the demise of his Shaikh, he (Hadhrat Abdur Raheem) took bay't of Jihaad on the hands of Hadhrat Ghazi Fillah Maulana Sayyid Ahmad Shahid of Bareilly. Occasionally both these noble men would sit in Muraaqabah and the Nisbat (i.e. divine bond of proximity) of the one would influence the other.

Someone asked Hadhrat Shah Abdur Raheem:

“You are a man of great spiritual excellence. In baatini perfection you are not less than Sayyid Sahib. In fact, you surpass him. Why then are you so devoted to him? You, yourself have become his Mureed and you enjoin your Mureeds to become his Mureeds.”

He responded:

“In spite of all this, we do not know how to perform Namaaz and fast. With the barkat of Sayyid Sahib, we have learnt to perform Salaat and fast.”

His Demise

On 27th Thil Qa'dh 1246 Hijri, Hadhrat Abdur Raheem was martyred in the battlefield along with Hadhrat Sayyid Sahib and Maulana Ismail Sahib in the Jihaad campaign against the Sikhs. He is buried in Panjtaar Mulk Wilaayat.

HADHRAT AQDAS MIANJI NUR MUHAMMAD (رحمة الله عليه)

He was born in 1201 Hijri. His hometown is Jhanjhaanah. His father's name was Sayyid Jamal Muhammad Alawi. He is of the children of Hadhrat Shah Abdur Razzaq Jhanjhanwi. He is by birth an Alawi. In the ninth ancestral link, Hadhrat Mianji's lineage links up with Shah Abdur Razzaq.

He acquired the Nisbat of Tareeqat from Hadhrat Shah Abdur Raheem. He took the utmost care to conceal his spiritual state. He had occupied himself with teaching the Qur'aan Shareef to little boys in the town of Lohaari which is near to Thaanabovan.

His obedience to the Sunnat was of a very lofty degree. For 30 years he never missed Takbir-e-ula of any Jamaat Salaat. His extreme concealment did not permit anyone to know of his excellences. It was a dream of Hadhrat Haji Imdadullah which ultimately revealed Hadhrat Mianji's elevated status. Hadhrat Haji Imdadullah Sahib in his quest for a Shaikh was extremely restless. This will be explained in detail later. During this time, he saw Rasulullah (صلى الله عليه وسلم). But on account of extreme awe, he was unable to advance a step. Hadhrat Haji Sahib's grandfather, Mullah Bulaqi arrived. Taking Haji Sahib's hand, he propelled him (Haji Sahib) to Rasulullah (صلى الله عليه وسلم). Nabi-e-Kareem (صلى الله عليه وسلم) took the hand of Haji Sahib and placed it in the hand of Shaikhul Mashaa-ikh Hadhrat Mianji.

Since he had no awareness of Hadhrat Mianji, he was completely baffled after the dream. Who is this buzrug? Where can he be found? These were the perplexing issues for Hadhrat Haji Sahib. Several years passed in this condition of bewilderment and extreme agitation.

When Hadhrat Imdadullah's Ustaad, Hadhrat Maulana Qalandar observed this restlessness, he advised Haji Sahib to go to Lohaari and meet with Hadhrat Mianji. "Perhaps your restlessness will decrease", he said. On receiving this guidance from his Ustaad, Hadhrat Haji Sahib did not delay a moment. He set off on foot immediately for Lohaari. Restlessness and enthusiasm impelled him on with such force that his feet became blistered.

Finally, he reached Lohaari and went to meet Hadhrat Mianji. As his gaze fell on the auspicious face of his future spiritual father, the image he saw years ago in his dream stood before him. He had reached the end of his long quest and his dashed hopes suddenly came into full bloom.

Haji Imdadullah immediately fell at the feet of Hadhrat Mianji who simultaneously lifted Haji Sahib's head. Embracing him, he said:

"Have you complete confidence in your dream?"

This very first Karaamat of Hadhrat Mianji further solidified the conviction of Haji Imdadullah.

Hadhrat Mianji's Murshid was Hadhrat Shah Abdur Raheem who had made bay't of Jihaad (as was mentioned earlier) at the hands of Hadhrat Sayyid Ahmad Shahid. He had sent a messenger to bring Hadhrat Mianji to make bay't with Hadhrat Sayyid Ahmad. When the messenger arrived in Jhanjhaanah, Hadhrat Mianji was holding the reins of his horse in his hand and giving water to it. When the message was delivered, a

kaifiyat settled over Hadhrat Mianji. The horse too was affected by this kaifiyat so much that it began rolling.

In response to the message, Hadhrat Mianji went to Sahaaranpur and linked up with Hadhrat Sayyid Sahib's caravan. When he reached Baalaakot in Punjab, Hadhrat Sayyid and Shah Abdur Raheem instructed him to return to Lohaari. In compliance with their instruction he returned to Lohaari and settled down permanently.

Hadhrat Haji Imdadullah narrates that Hadhrat Mianji once after Juma' Salaat was giving people some Naseehat. People thinking that he was about to leave this world for the Aakhirat were much grieved and they even displayed their sadness. Conveying their feeling, they said to Hadhrat:

"We thought that in our homes we had a treasure to benefit from whenever we desired."

Hadhrat responded:

"In the homes you have with you many of my friends. Consider them as my representatives."

Hadhrat Mianji had appointed Hafiz Muhammad Zamin his khalifah at a public gathering and by implication others too were appointed. After a short while, Hadhrat Mianji became ill. He instructed his associates to take him to his hometown, Jhanjhaanah. Haji Imdadullah continues:

"When the cart in which he was journeying reached Thaanabovan, it was made to halt near to the Musjid. I too was present. Hadhrat said: 'You are single while Hafiz Zamin Sahib and Shaikh Muhammad Sahib have families. It was my intention to impose mujaahadah and difficulty on you, but there is no escape from the Will of Allah Ta'ala. The call for the Journey of Aakhirah has arrived.' When Hadhrat was speaking, I was leaning against the cart and crying. Consoling me, Hadhrat said: 'The Faqir does not die. He is simply transformed from one abode to another. The same benefit which was

experienced during the Faqir's physical life will be acquired from his grave.' ”

Finally, Hadhrat Mianji died at the age of 58 on Friday, 4th Ramadhaan Mubaarak 1259 Hijri. In terms of his wasiyyah he was buried in the field of Imaam Nasirud Deen Mahmud Shahid Sabzwari.

Once a Saahib-e-Kashf who came to Jhanjhaanah visited the grave of Hadhrat Mianji. Afterwards he commented:

“Alas! Some zaalim (cruel person) has buried him near to Imaam Sayyid Mahmud. On account of respect, he is withholding his anwaar (rays of spiritual illumination). If he had been buried in a desolate place, the world would have glittered with his anwaar. If there was not the danger of fitnah (strife), I would have exhumed him and buried him elsewhere so that all could witness his anwaar and blessings.”

Some people had intended to raise the height of the grave. However, in a dream he forbade them, saying that to do so is in conflict with the Sunnah.

Some Anecdotes

1) Hadhrat Nur Muhammad left Lohaari and came to Jhanjhaanah because the Pathans of Lohaari had displeased him on some issue. After Hadhrat had left Lohaari, a series of fires, one after the other, raged through the different neighbourhoods of the town. The Pathans felt that the cause of this calamity was the displeasure of Hadhrat Mianji. They came to Jhanjhaanah and after considerable pleadings, they brought Hadhrat back to Lohaari. After Hadhrat's return, there never again was a fire.

After sometime, the Pathans enquired from Hadhrat the reason for the fires after he had left. Hadhrat said: “The only thing I know is that occasionally on account of love for Lohaari, I would think of its neighbourhoods.”

2) Once when there was a severe drought, several people came to Hadhrat Mianji to request him for dua. At the time Hadhrat was sucking sugar-cane. Among these people, there was one with whom Hadhrat had a very informal and cordial relationship. Hadhrat said to him:

“If you suck the stalks which I had sucked, Insha’Allah, the rain will come.”

The person at first hesitated, but when pressed by the others, he started to chew and suck the stalks. As he did so, the rain clouds gathered and it began raining in torrents.

3) Once a farm caught fire. The farmer ran in consternation to Hadhrat and related what had happened. Hadhrat removed his topi from his head and gave it to the farmer, saying:

“Make haste and throw it into the fire.”

The farmer ran back to his farm and threw the topi into the raging fire which immediately died out.

4) Whenever Hadhrat Mianji would go to the market-place, all the traders would stand in respect. Once a non-Muslim objected to this. He convinced the traders to discard this practise and they agreed. Sometime thereafter when Hadhrat Mianji came to the market-place the non-Muslim too was present. Surprisingly, the non-Muslim was the first one to stand up in respect. All the other traders did likewise as usual. After Hadhrat left, the traders questioned the non-Muslim objector. He said: “I was helpless. I had no option other than to stand. When Hadhrat came, it seemed as if an invisible force had caught hold of my ears and commanded me to stand.”

5) Once an Aalim from Karnaal said to Hadhrat Mianji:

“We hear stories of people having seen the dismemberment of the bodies of the Auliya. Their heads, hands, feet, etc. all separated from their bodies.”

Hadhrat replied:

“My maternal uncle narrated that once he went to visit Hadhrat Mian Sahib at midday. The door of his room was closed although not bolted. He says: ‘When I opened the door I was shocked to see the entire body of Hadhrat Mian Sahib dismembered. As he saw me, the various limbs reunited. Hadhrat Mian Sahib sat up and told me not to divulge what I had seen.’ ”

6) Once a very prominent Sadhu was Hadhrat Mianji’s guest. As he was departing, he said:

“Mianji, in my bag is an elixir. Take it. It seems as if you are lacking in funds.”

(Elixir of Alchemy is a substance which transforms base metals into gold – Translator).

Hadhrat Mianji refusing acceptance said that he had no use for it. The Sadhu again insisted, but Hadhrat refused. When he insisted the third time, Hadhrat picked up a stone and flung it against the wall in front of them and said to the Sadhu: “Look!” When the Sadhu looked, he stared in astonishment at the wall, the whole of which had turned into gold.

The Sadhu commented:

“Mianji, truly you don’t need it.”

7) Hadhrat Shaikhul Islam, Maulana Madani said that the same kaifiyat (spiritual state) which constrained Mansur al-Hallaj to proclaim: “Anal Haq” (I am The Truth, i.e. Allah) prevailed for six months on Hadhrat Mianji. But no one knew of this. He restrained himself admirably and continued with his teaching.

8) Once some people came to Hadhrat Mianji and asserted their desire for islaah (self-reformation). At that time Hadhrat was engaged in teaching the children. Instructing the children to continue with their lessons, Hadhrat went into his room with the people and closed the door. Inside Hadhrat began casting tawajjuh on the group. The biggest of the children (from the

group of children learning their lessons) came and peeped through the keyhole. He saw Hadhrat Mianji with closed eyes sitting facing the people. The child narrated to the other children what he had seen. He then, with a group of children, imitated the scene. He pretended to be the shaikh and sat in front of them. All the children closed their eyes. When later Hadhrat Mianji learnt of the children's act, he instructed the boy to sit in front of him with closed eyes. He, however became scared very quickly. Unable to bear it, he got up and went away. In his old age he said that at the time during his childhood when he had set with closed eyes in front of Mianji, it seemed as if a burning flame was put on his heart, which he was unable to bear. Immediately thereafter the flame lifted. He continues:

“Nevertheless, the effect of that childhood experience is such that even now on a dark night, inside the house, during winter with my face covered under the blanket, I am aware of the movement of the leaves of the Neem tree outside the house.”

9) Either Hadhrat Maulana Rashid Ahmad Gangohi or Hadhrat Maulana Ashraf Ali Thanwi narrated that someone informed Hadhrat Mianji of a man who had an exceptionally beautiful voice. The informer suggested to Hadhrat to sometimes listen to a na't (song) of this person. Hadhrat Mianji said:

“Sometimes people ask me to be the Imaam. On the question of singing even without the accompaniment of musical instruments there is difference of opinion. Further it is negatory of caution to listen to it. Therefore, I shall not listen to it.”

After narrating this episode, Hadhrat Thanwi commented:

“This indicates the degree of his respect and regard for the post of Imaamate. He abstains from even an ikhtilaaf (an act which some say is permissible and others say is not permissible). This was a pure Sufi who cared so much for the Shariah.”

10) When Hadhrat Haji Imdadullah took up residence in the Peer Muhammadwali Musjid of Thaanabovan, there was no veranda to the Musjid. There were some graves and some trees.

A buzrug by the name Hasan Ali Shah who participated in Simaa' lived there. But he was not a man of the world. He was sincere. When Hadhrat Imdadullah arrived, this buzrug, out of respect, left the place and went to Shah Wilaayat Sahib (this is the name of a suburb). This buzrug in spite of his advanced age, vacated the place for Haji Imdadullah who was at the time a young man.

Hadhrat Mianji Nur Muhammad would occasionally visit the place. In this place was a family whose land was expropriated. The family was contesting the action in a bid to reclaim the land. They came to Hadhrat Mianji for dua in this regard. Hadhrat said:

“My Haji (i.e. Haji Imdadullah) finds it difficult to sit here. Build for him a veranda here. I shall make dua.”

They promised to build the veranda.

The matter was heard in court at Ilahabad. The family was successful and the land was restored to them. The outcome of their application was conveyed to them by a special letter of the authorities. In happiness they informed Hadhrat Mianji who said:

“Do you also remember your promise?”

They said that they could afford only half the cost of the veranda. Hadhrat Mianji commented:

“Very well, even if it is half.”

Soon thereafter came the following official notification from Ilahabad:

“The expropriation will be reinstated after the death of the owner.”

They hastened to Hadhrat with this news. Hadhrat said:

“After all, you, yourselves, have halved it. Now, what can I do?”

His Khulafaa

That Hadhrat Mianji was a fountainhead of faidhaan and Irfaan (spiritual benefits and divine knowledge) and that his system of tarbiyat (spiritual and moral training) was of exceptionally lofty degree and most effective, can be ascertained from the fact that the Irfaani and Roohaani pedestal of his Khulafaa are of such elevated status that each one of them constituted a Star and Sun of spiritual guidance in their time. The following are the names of these illustrious khulafaa of Hadhrat Mianji.

Haji Imdadullah Muhaajire Makki, Hadhrat Hafiz Muhammad Zamin Shahid, Hadhrat Maulana Shaikh Muhammad Faruki Thanvi, Hadhrat Shair Muhammad Khan Lohari, Hadhrat Sayyid Muhammad Amir Jhanjhanvi and Hadhrat Barkat Ali Shah.

Hadhrat Hafiz Zamin was martyred on the 24th Muharram 1274 Hijri on a Monday at the time of Zuhr in the Jihaad campaign against the British at Shaamli. He is buried in Thaanabovan.

Hadhrat Maulana Shaikh Muhammad Thanwi passed away at 10 a.m. on Tuesday, 7th Rabiuth Thaani 1296 Hijri. He is buried near the Eidgah in Thaanabovan.

Since the elevated name of Hadhrat Haji Imdadullah is listed in our Shajarah, we shall now discuss him.

Haji IMDAADULLAH MUHAAJIR-E- MAKKI (رحمة الله عليه)

He was the Shaikh of Arab and Ajam', a fountain of spiritual benefit and knowledge; a veritable treasure-house of spiritual realities and a repository of spiritual subtleties and mysteries. The original name given to him by his father was Imdad Husain. However, the spiritual authority of the time, Shaikhul Mashaa-ikh Hadhrat Maulana Muhammad Ishaq who had miraculously discerned the spiritual abilities of the boy, advised the name, Imdad Ilahi. It was this reason that Hadhrat became known by the name Imdadullah. His father's name and ancestry were Hafiz Muhammad Amin Bin Shaikh Hafiz Buddha Bin Shaikh Hafiz Bulaqi Bin Shaikh Abdullah Bin Shaikh Muhammad Bin Shaikh Abdul Karim.

In the 55th ancestral line his lineage joins with Hadhrat Ibrahim Bin Adham who is also Hadhrat's spiritual ancestor in the spiritual Silsilah. Although this is the popular view, Hadhrat Thanwi proves in his Tarjihur Raaji' that in Hadhrat's ancestry there is Farkh Shah Faruqi, but not Hadhrat Ibrahim Adham.

Hadhrat Haji Imdadullah is a descendent of Amirul Mu'mineen Hadhrat Umar Faruq Bin Khattab (رضي الله عنه). He was a follower of the Hanafi Math-hab and an Imaam of Tariqat (Tasawwuf).

He was born on Saturday, 22nd Safar 1233 Hijri, at Naanotah in the district on Sahaaranpur. Naanotoh is approximately 20 miles from Sahaaranpur. Naanotoh is the hometown of Hadhrat's maternal grandfather.

Hadhrat had two elder brothers – Zulfiqar, the eldest, and Fida Husain. The youngest brother's name is Bahadur Ali Shah. He also had a younger sister, Bi Wazirunnisa'.

At the age of 3 years, Hadhrat was given into the lap of Hadhrat Sayid Ahmad Shahid who favoured him with a

symbolical bay't of Tabarruk. When Hadhrat was 7 years old, his mother Bibi Haseeni, the daughter of Hadhrat Shaikh Ali Muhammad Siddiqui Nanotwi, passed away. Her love for Hadhrat was so intense that she could not tolerate even anyone's stare at him. She had therefore made wasiyyat:

"Honour this wasiyyat of mine. No one should touch this child of mine."

In consequence of the strict observance of this wasiyyat, even Hadhrat's education was not given much attention. However, since he was destined to one day become a guide for humanity and a repository of Uloom-e-Baatiniyyah and spiritual mysteries, there was embedded in his heart a natural yearning for Hifz of the Qur'aan. Thus, inspite of the absence of encouragement from others, he of his own accord, memorised the Qur'aan Majeed. Despite many obstacles, he finally completed the Hifz of the Qur'aan with divine aid.

In 1249 Hijri when Hadhrat was 9 years, he accompanied Maulana Mamluk Ali to Delhi where he commenced the acquisition of Uloom-e-Zaahiriyyah from the renowned Mashaa-ikh of the time. He had just about begun with some primary Farsi and Arabic grammar books, when there developed in him a yearning for Uloom-e-Baatiniyyah. Allah's relationship varies with different people. Allah Ta'ala arranges the circumstances, ways and means for the execution of a task which He intends imposing on a person and He then creates the relative ability (taufeeq) in the person who has to perform the function. Hence, even prior to Hadhrat's accomplishment in Uloom-e-Zaahiriyyah, the intense yearning for Uloom-e-Baatiniyyah developed in him. Thus, at the age of 18 Hadhrat took bay't with Hadhrat Shaikh Maulana Nasiruddin Naqshabandi. He acquired from him the various Athkaar (plural of thikr) of the Naqahabandi Silsilah.

Hadhrat Shaikh Nasiruddin was the Khalifah of Shaikhul Mashaa-ikh Shah Muhammad afaq as well as the student and son-in-law of the Hadith Authority of the time, namely,

Shaikhul Hadith Shah Muhammad Ishaq. He also had the proud honour of being the student of Hafizul Hadith Shah Abdul Aziz.

After only a few days with his Shaikh, the mantle of khilaafate was conferred to him (Haji Imdadullah). He then commenced the study of Mishkaat Shareef under Hadhrat Maulana Muhammad Qalandar Muhaddith Jalalabadi. He further, studied Hisn-e-Haseen and Fiqh Akbar under Hadhrat Maulana Abdur Raheem Nanotwi. Both these august personalities were the elite students of Hadhrat Mufti Ilahi Baksh Kandhalwi, the author of the Seventh Section of Mathnawi Ma'nwi. Hadhrat Imdadullah studied Mathnawi Ma'nwi which is the Mine of Uloom-e-Ma'rifat, under Hadhrat Shah Abdur Razzaq who had studied it under Maulana Abul Hasan Kandhalwi who had acquired it from his father, Hadhrat Mufti mentioned above. Hadhrat Mufti Sahib had acquired the knowledge of Mathnawi in Aalam-e-Ru'yaa (the Realm of Visions and Dreams) from the author, Maulana Rumi himself, who had also appointed him (Mufti Sahib) to compile the Seventh Dafter of Mathnawi.

Hadhrat Haji Imdadullah with his already purified and highly adorned heart, benefited tremendously from the study of such a wonderful treasure-house of Ma'rifat as Mathnawi under the supervision of such a noble authority on the subject as Hadhrat Mufti Sahib. Hadhrat had made the study of Mathnawi a regular practice. The consequence was a constant increase in the burning intensity of his yearning for divine love.

At the peak of his restlessness he was blessed and honoured with the fortune of seeing Rasulullah (صلی اللہ علیہ وسلم) in a dream, which has already been explained in the section dealing with Hadhrat Mianji. It was on the basis of this dream that Haji Imdadullah became bay't with Hadhrat Mianji. Only after a few days in the association of Hadhrat Mianji, was the mantle of khilaafate conferred to him.

After having conferred the khilaafate, Hadhrat Mianji subjected Haji Imdadullah to one final test. He thus asked his newly-appointed khalifah:

“Do you desire taskheer or kimiyyah?”

(Taskheer is the power to subjugate and control the minds of others. Kimiyyah is the alchemy to transform metal into gold. – Translator.)

On hearing this, Haji Imdadullah broke down crying and said: “The desire is only for Mahbub-e-Haqiqi (i.e. Allah Ta’ala, the True Love). I wish for nothing of this world.”

In response to this answer, his spiritual father, in a state of ecstatic elation embraced him and showered him with many duas. The chain of faidh continued until 1296 when the spiritual shadow of Hadhrat Mianji was lifted.

After the departure of Hadhrat Mianji from this earthly abode, an absorbing state overtook Haji Imdadullah. In consequence, he developed a stong fear and detestation for people. He withdrew himself from the midst of people and wandered in the wildness of Punjab, which became his home. His love and obedience for the Sunnah made faqr (poverty) a salient feature in him. He would refrain from eating for up to eight days. Not a grain would go down his throat in these periods of self-imposed starvation.

Hadhrat said:

“Once, in dire straits, I asked a person for a loan. Despite him having the ability to advance the loan, he refused.”

Initially, Hadhrat had been slightly affected by this refusal. However, he quickly understood that what had happened was the act of the True Operator (Allah Ta’ala). Thus, the slight despondency was replaced by pleasure.

Thereafter, commenced the incidence of Mubash-shiraat (true dreams). On one occasion he saw in a dream Hadhrat Jibraeel and Hadhrat Mikaeel which symbolised the divine gifts of knowledge, guidance and sustenance (Ilm, Hidaayat and Rizq). In this regard Hadhrat Nanotwi said that Hadhrat Haji Sahib was a producer of Ulama.

Finally, after spending 6 months wandering in the wilderness, in 1260 Hijri Hadhrat was blessed with seeing Rasulullah (صلى الله عليه وسلم) in a dream. Nabi-e-Kareem (صلى الله عليه وسلم) said: "Come to us." Simultaneously, Hadhrat was overcome by a strong urge for going to Madinah Munawwarah. Ultimately on 8th Thil Hajj 1261 Hijri, he landed at Bandares which is a port close to Jiddah. From there he set off directly to Arafaat.

After completion of Hajj he remained in the association of Hadhrat Shah Ishaq Muhajire Makki and others, deriving spiritual benefit from them. Some of the advices which Hadhrat Shah Sahib gave him were:

"Regard yourself as the most inferior in the entire creation. Abstention from haraam and mushtabah food is of extreme importance. A haraam or mushtabah morsel most certainly harms."

Hadhrat Shah Sahib instructed him to observe the muraaqabah

(meditation) of
(اَلَمْ يَعْلَمْ بِاَنَّ اللهَ يَرَى)

"What! Do you not know that Allah sees?"

Hadhrat Shah Sahib further informed Hadhrat Haji Imdadullah that after ziyaarat of Madinah Tayyib, it will be imperative for him to return to Hindustan. He added:

"Insha'Allah, after severance of all relationships, you will come again. Then you will remain."

Hadhrat Sayyid Qudratullah Benaresi Makki who was famous for his karaamaat sent several of his mureeds to accompany Hadhrat Haji Imdadullah to Madinah Munawwarah with the instruction:

“Take him with care and bring him back here.”

At last his long desire was fulfilled. After Ziyaarat of Rasulullah’s sacred Grave, he derived the fuyudh of that holy place. During his time in Madinah, while in muraaqaabah in the area known as “A garden of the gardens of Jannat” (i.e. the area between the Sacred Grave and blessed Mimbar), he had the honour of making ziyaarat of Rasulullah (صلى الله عليه وسلم) who placed an amaamah (turban) on his head.

While in Madinah, Hadhrat expressed his desire for living in Madinah Munawwarah to Hadhrat Shah Ghulam Murtaza Jhanjhanwi Madani who also advised him to be patient for a while, for he will, Insha’Allah return. After a few days he went back to Makkah Mukarraamah. Here he stayed a few days before returning to Hindustan.

In the year 1296 Hijri after having returned to Hindustan, the seekers of Sulook insisted on becoming bay’t to Hadhrat. However, his humility constrained him to refuse. But a directive from the Ghaib compelled him to submit to the wishes of the Taalibeen (Seekers). Thus commenced the process of bay’t

Only a few days had lapsed when Hadhrat’s sister-in-law saw in a dream Rasulullah (صلى الله عليه وسلم) saying:

“Get up! (i.e. Move away!) I shall prepare the food of Imdadullah’s guests who are Ulama.”

Among the Ulama, the first who became Hadhrat’s mureed was Hadhrat Maulana Rashid Ahmad Gangohi. Apparently he became bay’t in the year 1263 Hijri. A few days thereafter,

followed Hadhrat Maulana Qasim Nanotwi, the founder of Daarul Uloom Deoband.

It is surprising that Hadhrat Nanotwi was a devotee of Hadhrat Imdadullah before Hadhrat Gangohi. At that time Hadhrat Gangohi had no association whatever with Hadhrat Haji Sahib. When occasionally the Ustaad would skip the lesson of Muslim Shareef, on account of the arrival of Hadhrat Haji Sahib, Maulana Gangohi would say:

“A good Haji has come. In fact our lessons have closed.” (This was said with some sarcasm).

Hadhrat Nanotwi would respond:

“Oh! Don’t say so. He is extremely holy and among the chosen.”

Furthermore, Haji Imdadullah had granted khilaafate first to Hadhrat Gangohi during the stay in Thaanabovan in 1266 Hijri while Hadhrat Nanotwi acquired Khilaafate during Haji Imdadullah’s stay in Makkah in about 1282 Hijri.

When these two leading Ulama became bay’t to Hadhrat Haji Sahib, other Ulama also turned towards him. The following Ulama entered the Silsilah at the hands of Haji Imdadullah.

Maulana Abdur Rahman Kandhalwi, Molvi Muhammad Hasan Panipati, Hadhrat Maulana Muhammad Yaqub (the first Mudarris of Deoband), Hafiz Muhammad Yusuf (the son of Hafiz Muhammad Zamin), Maulana Hakim Ziauddin Rampuri, Maulana Faizul Hasan Saharanpuri and other senior Ulama.

The enthusiasm and yearning which were increasing day by day in his heart produced in him the urge to migrate. However, in view of the movements of the Aakabir (Senior) being subject to command, this idea remained a burning desire in his heart. Coincidentally, the Mutiny of 1276 Hijri (1857) against the

British took place. Mischief-makers wanting to save their skins implicated others. In this way they began currying favour with the government. In the aftermath of this upheaval, Hadhrat Haji Sahib bid farewell forever to Hindustan.

The innumerable karaamat which had emanated from Hadhrat Haji Imdadullah are beyond the scope of this brief book nor are they surprising because karaamat are not viewed as anything special by the Ahlullah (Auliya). In fact, their every act is a karaamat. I shall therefore omit them. Anyone desirous of knowing of these karaamat should refer to the treatises Karaamaat-e-Imdadiyyah and Kamaalat-e-Imdadiyyah which are the writings of Hadhrat Maulana Ashraf Ali Thanwi. Although in these books, he has ensconced an ocean in a cup, it nevertheless, is a drop. However, being the work of Hadhrat Thanwi, it is certainly reliable. Also in Shamaim-e-Imdadiyyah are to be found some of Hadhrat's karaamaat and anecdotes.

Once a man saw in his dream that Hadhrat Haji Sahib was wearing the mubaarak cloak of Rasulullah (صلی اللہ علیہ وسلم) . Hadhrat Maulana Muhammad Qasim said that the dream was clear and needed no interpretation. Hadhrat Haji Sahib was covered in the cloak of Shariat and Tariqat.

Hadhrat Haji Sahib left via Punjaab. Enroute he visited the graves of the Auliya at Hyderaabad, Sindh. He embarked at Karachi for Makkah Mukarramah. For some days he stayed at the Ribaat of Seth Ismail on Mount Safaa. He spent most of the time in solitude and in muraaqabah (meditation), hence he did not have the occasion to associate much with the inhabitants of Makkah. However, during the days of Hajj on account of the wishes of the thirsty devotees of Hindustan to meet him, Hadhrat would mostly remain in public view.

After some time had passed in this condition, a directive from the Ghaib drew his attention to the fact that an Aarif should not abandon any Sunnat of the Nabi (صلی اللہ علیہ وسلم) .

Nikah was, therefore, also essential. On account of his solitude, Hadhrat had hitherto no inclination for marriage. But, because of this directive he married Kubi Khadijah, the daughter of Haji Shafa'at Khan Marhoom Rampuri, on 21st Ramadhaanul Mubaarak 1282 Hijri. Her parents were already deceased. The mehr was fixed at 60 riyals, the equivalent of 125 rupees or slightly more.

In 1294 some of Hadhrat's khuddaam, after considerable insistence and pleading, bought for Hadhrat a house in Haarratul Baab. Hadhrat whose glittering heart always regarded himself a musaafir in this transitory abode, did not take a liking to the house. But, the insistence of the khuddaam constrained him to accept the gift.

Hadhrat Haji Sahib was of frail physical stature. In addition to this, mujaahadat, riyaadhaat, reduction of food and sleep melted away his body so much that towards the end it became difficult for him to even turn onto his side.

Hadhrat Aqdas Thanwi gives in his Malfuzaat a description of Hadhrat Haji Sahib's ma'mool (regular practice) of staying awake at night. This was during Haji Sahib's stay in Hindustan. Hadhrat Thanwi narrates this on the bases of the narration of Hafiz Abdul Qadir who was the student and mureed of Hadhrat Haji Sahib. Hadhrat Thanwi's words are:

“After Ishaa, Hadhrat firstly laid down on his bed. All (who were present) saw Hadhrat going off to bed after Ishaa. After all the musallis had left, Hadhrat would instruct the Muath-thin to close the door (of the khaanqah). He would then spread a musalla in the Musjid and become engrossed in Thikrullah. According to Hafiz Sahib, Hadhrat Haji Sahib would sleep for an extremely short while. Whenever his (Hafiz Sahib's) eyes opened, he would see Hadhrat in the Musjid engrossed in Thikr. He never missed a day nor did there pass a day without him crying and reciting poetry with a sorrowful heart.”

His Demise

After having brightened this dark world for 84 years, 3 months and 20 days, he reached his Mahboob (Beloved Allah) at the time of Fajr Athaan on Wednesday the 12th or 13th Jamaadil Ukhra 1317 Hijri, giving the people of the world the blemish of his separation. He is buried in Jannatul Ma'laa (in Makkah Mukarramah) alongside the grave of Maulana Rahmatullah Keranwi, the Founder of Madrasah Saulatiyyah (in Makkah Mukarramah).

His Books

In memory of Hadhrat Haji Sahib, there are several books written by him. These are still available and are enumerated hereunder.

1. HASHIYAH MATHNAWI of MAULANA RUM

This is an annotation in Farsi on the Mathnawi of Maulana Rumi. During Haji Sahib's lifetime only two parts could be printed. The remainder was printed later after his demise.

2. GHIZA-E-ROOH (The Nourishment of the Soul)

He wrote this book in 1264 Hijri. Hadhrat Mianji Nur Muhammad is also discussed. This book consists of 1600 verses of poetry.

3. JIHAAD-E-AKBAR (The Greater Jihaad)

He composed this book in 1268. This is actually a Farsi work in poetry of another author. Hadhrat translated it into Urdu. It consists of 17 pages with 679 verses.

4. MATHNAWI TUHFAHTUL USH-SHAQ (Mathnawi – A gift for Lovers) This consists of 1324 poetical verses and was compiled in 1281.

5. RISA LAH DARD GHAMNAK (The Treatise of Painful Sorrow)

It consists of 5 pages with 175 verses.

6. IRSHAD-E-MURSHID (The Directive of the Murshid)

This book deals with wazaa-if, muraaqabaat, auraad and the shajaraat of the four Silsilah. It was written in 1293 Hijri.

7. ZIYAUL QULOOB (Glitter of the Hearts)

This book is in Farsi. Hadhrat wrote this book in Makkah Mukarramah in 1282 Hijri on the request of Hafiz Muhammad Yusuf, the son of Hadhrat Hafiz Muhammad Zamin. Hadhrat Thanwi writes in his Malfuzaat that Haji Imdadullah said:

“I have deleted two thirds of Ziyaul Quloob because I was informed by ilhaam (divine inspiration) that it is inappropriate to reveal it. In it (the two thirds) is written the effects of Ashgaal.”

8. WAHDATUL WUJUD

9. FAISLAH HAFTE MAS’ALAH

10. GULZAR-E-MA’RIFAT

This latter book is now known by the title, Kulliyaat-e-Imdadiyyah.

Some Miscellaneous Episodes

1) Hadhrat Maulana Thanwi narrates that a Sufi said:

“Our proof for Haji Sahib being kaamil (spiritually perfect) is that the Ulama turn to him in abundance. Usually the Ulama oppose the Sufiyyah. Now when the Ulama have become followers, who can oppose?”

2) Daily after the lesson of Mathnawi Shareef by Hadhrat Haji Sahib, there would be a dua. He was asked:

“Hadhrat what should we make dua for?”

He replied: “Make dua that we too acquire what is written in it (Mathnawi).”

3) Once in the Musjid of Keraana, a pious butcher was sitting by Hadhrat Sahib. While sitting there the thought came to his mind: “Is the rank of Hadhrat Sahib higher or that of Hadhrat Haji Sahib?” Hadhrat immediately commented:

“It is disrespectful to compare the ranks of the Ahlullah. Who is big and who is small? Allah is aware who is more maqbool (accepted) by him. A good opinion should be held for all. What need do you have for this investigation?”

4) Hadhrat Maulana Muhibbuddeen Wilayati was Hadhrat’s khalifah. He was a man to whom occurred the incidence of kashf in abundance. Once the thought came to him that the Hadith mentions great virtues of a Namaaz for which a perfect wudhu was made and the Namaaz is performed without there being any stray thought in it. He was an Aalim as well. He lamented in his heart: “Alas! My whole life has passed without me achieving such a Namaaz. Let me at least make an attempt to perform such a Namaaz.” He was successful in the attempt. In view of the abundance of stray thoughts assaulting the mind, he had closed his eyes during the Namaaz because with open eyes generally a variety of thoughts enters the mind. Thus, by closing his eyes he was able to concentrate and all thoughts were blocked out.

He then desired to know of the form of that Namaaz in Aalam-e-Mithaal (the Spiritual Realm of Symbols). In his contemplation he saw that Namaaz in the form of an extremely beautiful women. She was beautiful in every respect. She had beautiful eyes too. When, however he looked carefully, he saw that she was blind. He was surprised and thought of the possible defect which had caused his Namaaz to assume this form.

For clearing the doubt, he narrated this incident to Hadhrat Haji Sahib without explaining the method in which he had performed the Namaaz. He had only stated in brief that the

Namaaz he had performed was completely devoid of thoughts. Haji Sahib spontaneously responded.

“It appears that in order to avoid the incidence of thoughts you had closed your eyes.”

After he had conceded this, Hadhrat said:

“Since it is in conflict with the Sunnah (i.e. the performance of Namaaz with closed eyes), the defect was shown to you in this form. The Namaaz performed with open eyes has greater acceptability because it conforms to the Sunnah regardless of the abundance of stray thoughts.”

5) Once a sum of money came to the Shareef of Makkah (The Turkish governor), which was for distribution among the Muhaajireen (those who had migrated to Makkah). Hadhrat Haji Sahib sent a message to him informing that he (Haji Sahib) being a Muhaajir was also entitled to a share. In response three annas (three cents) were sent as his share. At that time Maulana Muhammad Muneer Nanotwi was also present. Hadhrat said to Maulana:

“Of what benefit are three annas to me? Nevertheless, I considered it expedient to ask for my share because the peculiarity of this place is that when a man leads a life of some istighnaa (independence), people begin to become jealous for no reason whatever. Since it is my intention to live permanently here, I choose to live humbly to avoid projecting the image of the slightest bit of istighnaa.”

6) A labourer told Hadhrat that a jinn was interfering with his daughter, hence he should come. Hadhrat said that he was not an aamil (therefore his coming would be of no avail). However, on the insistence of the labourer, Hadhrat went. When Hadhrat entered, the jinn made Salaam and expressed his regret and shame because Hadhrat had to come. The jinn said that if Hadhrat had sent a paper with only his name written, he would have left. He further promised never again to cause any difficulty to those related to Hadhrat’s Silsilah.

7) Once a man asked to be shown a wazifah (thikr formula) which will enable him to see Rasulullah (صلى الله عليه وسلم) in a dream. Hadhrat said:

“You have high aspirations. I am not worthy of gaining the honour of making ziyaarat (in a dream) of even the gracious Dome (over Rasulullah’s Grave).”

8) Haji Abdur Raheem who was Hadhrat’s close khaadim said: “Once black shoes were presented to Hadhrat. Hadhrat gave the shoes to me. I said:

‘The gifts you bestow to us khuddaam are a great treasure and a barkat. But people make gifts to Hadhrat so that you make use thereof. Therefore, if Hadhrat gives it to me after having used it for a few days, then I too will be honoured and the people will also be happy.’

However, Hadhrat said: ‘Go! You don’t know.’

When I pressed him for an explanation, Hadhrat said:

‘From the time I saw the black ghilaaf (cloth) of the Ka’bah, I lack the courage to wear black shoes. The thought of the Ka’bah’s colour and my feet come to mind. Similarly, I saw the green curtains of Rasulullah’s Raudah At’har (The Purest Grave), I refrained from wearing shoes of green cloth.”

9) Haji Abdur Raheem also said:

“I served Hadhrat for ages, during the night and day. I never saw Hadhrat stretching out his legs when sleeping. His legs would always be drawn in. At first I never took notice of this. But after a considerable time in which he never even occasionally stretched his legs, I realised that his style of sleeping was by deliberate design. Finally I asked him for the reason, saying that there can hardly be any sleep or comfort in that position. Hadhrat said: ‘Simpleton! Go and wander around with comfort. Don’t you know that it is disrespectful to stretch your legs in the presence of your Mahboob (Beloved)?’ ”

10) Someone faked a letter in Hadhrat’s name and succeeded in obtaining some money on it’s basis from a wealthy person. A

man informed Hadhrat and advised him to admonish the person who had frauded the letter in Hadhrat's name. Hadhrat responded:

“Brother! I have been unable to pass on Deeni benefit to anyone. If someone can acquire the carrion of this world through my agency, I feel ashamed of myself in Allah's presence for being niggardly in even this respect.”

11) Once a man from Hindustan sent some money as a gift for Hadhrat via the agency of a trader in Makkah Muazzamah. The trader sent a message informing Hadhrat of the arrival of the money. His message had also requested Hadhrat to send someone to collect the money from the shop. With great istighnaa (independence), Hadhrat responded:

“I have not asked for money from Hindustan nor will I send for money to the shop. The Allah Who has delivered the money from Hindustan to Makkah Muazzamah will deliver it from the shop to me.”

The trader felt highly ashamed of himself and immediately sent the money.

12) When Hadhrat was once sick and alone, others heard him laughing loudly. They were surprised to hear him laugh in solitude, all by himself. Sometime thereafter, when he was well, he was asked for the reason of the laughter of that occasion. Hadhrat responded:

“I experienced so much pleasure in my illness that I laughed uncontrollably.”

13) Hadhrat said:

“Every person sees me in a different colour (according to his understanding) while in fact I have no colour. I am like water which appears to have the colour of the bottle in which it is filled.”

14) “Stray thoughts (in Salaat) which agitate people, and refuse to disappear, should not be actively combated. Rather say: ‘Allahu Akbar! How wonderful is the power of Allah. He has created such a constant stream of thoughts which cannot be eliminated.’ This method is suitable for the Saalik. Become engrossed in the contemplation of Allah’s Qudrat.”

15) Regarding the Hadith: “Gheebat is worse than zina.”, Hadhrat commented:

“Zina is a humiliating sin of lust while gheebat is a sin motivated by pride. Kibr (pride is worse than shahwat (lust).”

Hadhrat Aqdas Thanwi further commented:

“Such subtleties are found by our Seniors.”

16) Once someone said: “Whatever spiritual benefit has been achieved, was by virtue of Hadhrat’s barkat.” Hadhrat responded: “Whatever has been gained, is in fact, in you. But, you should think that the benefit has been gained from the Shaikh otherwise you will suffer harm.”

17) Hadhrat said:

“Allah Ta’ala bestows a tongue to some of his servants who are not academically speaking Ulama. Thus, the tongue bestowed to Hadhrat Shams Tabrez was Maulana Rumi who had elaborated the Uloom (Knowledge) of Hadhrat Shams Tabrez in great detail. In the same way I have received as a tongue Maulana Muhammad Qasim Nanotwi.”

18) Hadhrat would say:

“I don’t want to make anyone my servant. I desire to transform people into Allah’s servants.”

Hadhrat would publicly announce:

“I have presented whatever I had. Now everyone has my permission to go anywhere where they feel the Maqсад (Purpose) is attainable. I am not tying anyone to myself.”

19) Once Hadhrat said:

“I am tired of being the one followed by people. I take oath by Allah and say that my heart desires that people brand me a heretic and an infidel and abandon me so that I could be free to engross myself with my Mahboob. Your confidence in me has ruined my time.”

20) Hadhrat said:

“It is better for the heart to be in Makkah Muazzamah and the body in Hindustan than the body in Makkah Muazzamah and the heart in Hindustan.”

21) “There is no barkat in the ta’leem of a Shaikh who himself does not practise even though he may not be in need thereof. But, he should engage in some thikr and shaghl with the intention of receiving (spiritual benefit) so that he may pass it on to others. If he does not receive, he will not be able to give.”

22) When a man complained of not realising any benefit of his thikr, Hadhrat said: “Is your constancy in thikr slight benefit? You have been given the taufeeq of engaging in thikr.”
(This by itself is a great benefit.)

23) Hadhrat said: “Even if you are doing an act (of goodness) for the sake of riyaa (show), don’t abandon it. While initially it will be riyaa, later (by constancy) it will be transformed into aadat (habit). Ultimately, the aadat will become ibaadat.”

24) “Drink cold water so that ‘Alhamdulillah!’, emanates from the innermost recesses of the heart.”

25) “I take on mureeds with this intention. If mercy is bestowed to the Shaikh, he will take the mureeds along with him to Jannat, and if mercy is the lot of the mureeds, they will drag their Shaikh to Jannat.”

26) “I regard those who come to me as the medium of my salvation.”

27) A durwaish asked: “Hadhrrat when the mind fails to concentrate (in Namaaz), of what benefit are the (external) movements of getting up and sitting?”

Hadhrrat responded:

“The value of this getting up and sitting will be appreciated there (i.e. in Qiyaamah). In fact, these movements are everything. If Allah Ta’ala grants the taufeeq for these actions, they constitute a valuable treasure even without concentration.”

28) Regarding one’s Shaikh, one should hold the belief that among those Mashaa-ikh who are living, one is unable to find a Shaikh who is more beneficial than one’s Shaikh for one’s own islah.

29) When any mureed asked Hadhrrat whether he should renounce the world, he (Hadhrrat) would say:

“If the dunya (world) is halaal, don’t abandon it of your own accord. Engage in the Name of Allah (i.e. Thikrullah). When His Name becomes dominant in a person, the dunya itself will abandon one.”

30) Hadhrrat said:

“I dislike taking service from three types of persons – an Aalim, a Sayyid and an old man.”

31) He said:

“The search for fame from people is reprehensible to all. But, according to the Muhaqqiqeen (the Auliya), the quest for fame from even Allah Ta’ala is dislikeable because in such a quest there is a degree of personal vanity, hence the feeling of worthiness which makes one feel that one is holding some lofty rank by Allah. This attitude is in negation of Abdiyat (being a slave of Allah). Abdiyat is lowliness and humility.

32) Hafiz Abdur Raheem Thanwi narrates that Hadhrat Haji Sahib said: “I do not refuse bay’at to anyone for the fear of him becoming entrapped in the clutches of some Bid’ati. Then, Allah Ta’ala may apprehend me and demand.

‘He had come to you. Why did you reject him? On account of your rejection he became ensnared.’ ”

33) Hadhrat said:

“The searcher of the world should become the renouncer of the world.”

Elaborating this statement, Hadhrat Thanwi said:

“The world cannot be acquired by hankering after it. The way of its acquisition is to shun it. He will then gain it.”

34) Hadhrat said:

“The basis of unity is tawaadhu’ (humility). Those who have humility, will enjoy unity.”

35) Once Hadhrat said: “There came two students to me. The one claimed that there is no Salaat without concentration which is the apparent meaning of the Hadith.

لا صلوة الا بحضور القلب

(There is no Salaat except with the presence of the heart.)

The other student countered with the saying of Hadhrat Umar (Radiallahu anhu):

لأجهز جيشي و انا في الصلوة

(I organise my army while I am in Salaat.)

Who can claim that Hadhrat Umar’s Salaat is defective despite the lack of concentration? Most certainly, thinking of the army and preparing it while performing Salaat is obviously negatory of the presence of the heart in Salaat. It therefore follows that presence of mind (or concentration) is not among the essentials of the perfection of Salaat. The other student was unable to effectively answer this explanation. I told them that Hadhrat

Umar's preparation of the army is not negatory of hudhoor-e-qalb (presence of heart). On the contrary, it is in fact hudhoor-e-qalb. When a king has assigned a rank to a person and imposes on him a duty then when he is present in the royal court, the perfect state of his proximity to the king is for him to present a report of his assignments and await further directives. Similarly, the rank of khilaafate was bestowed to him by Allah Ta'ala. The time of Salaat is the time of presence in the Divine Court. At this juncture, for him to have sought Allah's counsel and directive regarding the duties entrusted to him, is in fact, hudhoor-e-qalb. Thus, Hadhrat Umar's involvement in the duty of preparing the army was by ilhaam (inspiration) from Allah Ta'ala. It is baseless and erroneous to compare Hadhrat Umar's ilhaam with our wasaawis (shaitaani thoughts). Such thoughts are bu'd (remoteness, i.e. being far from Allah) while his inspirational cognition was qurb (Divine Proximity)."

This explanation satisfied both students. After writing this episode, Hadhrat Aqdas Thanwi commented:

"Subhaanallah! In what a simple and clear way has Hadhrat eliminated the conflict! Truly, customary knowledge is mere worship of words. Comprehension of the meanings and recognition of the realities are the capital of only these sages."

36) Whenever Haji Sahib would discuss a question of Haqaa-iq (spiritual realities) in the presence of Ulama, he would say:

"Brothers, I am unaware. You are the Ulama. I have explained whatever has crossed my heart. If there is anything in conflict with the Kitaab (Qur'aan) and Sunnah, don't be inhibited. Inform me. On the Day of Qiyaamah I shall say: 'I had told them, but they had not informed me.' "

37) Hadhrat Haji Sahib would occasionally say:

"My khulafaa are of two kinds. The one kind consists of those to whom I gave Ijaazat (Permission) to take bay't (i.e. to initiate mureeds into the Silsilah). This Ijaazat I gave without their requesting. In reality, they are the true khulafaa. The second

type consists of those who themselves requested to show others the Name of Allah (i.e. ways of thikr). On their request I granted them Ijaazat. This latter Ijaazat is not like the first kind (in quality).”

His Khulafaa

Those who acquired khilaafate and ijaazat from the court of Haji Sahib are the following:

Imaam-e-Rabbani Hadhrat Maulana Rashid Ahmad Gangohi, Hadhrat Maulana Muhammad Qasim Nanotwi, Hadhrat Hakimul Ummat Maulana Shah Ashraf Ali Thanwi, Maulana Ahmad Hasan Amrohi, Maulana Muhyuddin Khatir, Maulana Jaleel Ahmad, Haji Sayyid Muhammad Deobandi, Maulana Manthur Ahmad, Maulana Nur Muhammad and Maulana Abdul Wahid Bengali.

Since the auspicious name of Imaam-e-Rabbani Hadhrat Maulana Rashid Ahmad Gangohi appears in our Shajarah, he will now be the subject of discussion.

HADHRAT AQDAS MAULANA RASHID AHMAD GANGOHI (رحمة الله عليه)

South-west of Sahaaranpur is a town known as Gangoh. Allah Ta’ala has blessed this town with three Akaabir (Seniors) of the Silsilah. Two of them have already been discussed, namely, Hadhrat Shah Abdul Quddus and Hadhrat Shah Abu Saeed. The third illustrious personality is Hadhrat Imaan Rabbani. At one and the same time he was an Aalim of the Deen, an Authority of the Shariat and Tariqat, an Aashiq (Lover) of the Nabi and a staunch follower of the Sunnah. He is that noble soul who has been designated Imaam Rabbani by his ardent devotees.

His name was Rashid Ahmad. Hadhrat Imaam Rabbani was born on Sunday 6th Thil Qa'dh 1244 Hijri (1829) at the time of Chaasht (about 2 or 3 hours before midday) in Gangoh. His father, Maulana Ahmad Sahib died in the year 1252 at the age of 35 years. Imaam Rabbani's age at the time was 7 years. After the demise of his father, Hadhrat was taken care of and trained by his grandfather. Birth on a Sunday and being orphaned in early childhood are two features of Rasulullah's (ﷺ) life which Allah Ta'ala bestowed to Imaam Rabbani.

His very first Ustaad was Mianji Qutub Bakhsh Gangohi. Even during early childhood his Ustaad spoke glowingly of his intelligence and alertness. It was the habit of Mianji Qutub to smell the mouths of his pupils and question them of the food they had ate. When the pupils informed him, he would say: "You ate alone. Why did you not bring anything for me?"

In view of this habit, Hadhrat Imaam Rabbani had adopted the practise of bringing along his food. He would not eat of it. Rather he would present it to his Ustaad. For several days the house folk were unaware of this sacrifice. However, after a few days when they observed oily marks on his clothes, they admonished him and demanded an explanation. In this way they learnt of his sacrifice. This was the effect of that good fortune and that ability to sacrifice which were naturally endowed to him.

He would occasionally say that it was in either his 4th or 5th year when his mother gave him and his elder brother, Molvi Inayat Ahmad some milk to drink. He continues:

"I insisted that the quantity of milk be increased. My elder brother did not view my insistence with favour. My brother, after drinking his share, drank my share too. I then realised that the outcome of obstinacy is deprivation."

It has not been established where Hadhrat had learnt the Qur'aan Majeed. Probably he learnt it from his mother at home. In those times the females of the nobility were fully versed in the Qur'aan Majeed and knowledge of the Shariat. He studied

Farsi by his maternal uncle, Maulana Muhammad Taqi in Karnaal. Part of his Farsi was also learnt under Molvi Muhammad Gauth. He studied the primary text books of Arabic grammar by Molvi Muhammad Bakhsh Rampuri. On his encouragement, Hadhrat went in the pursuit of further knowledge to Delhi in 1261. At this time he was 17.

In Delhi he joined the classes of different Ustaads. However, he was not satisfied to stay in any place here. By a sheer good coincidence and the Qudrat of Allah Ta'ala, the Ustaad of all subjects, Hadhrat Maulana Mamluk Ali was returning from his Hijaaz (Arabia) trip and on his way to Naanotah, passed by Delhi. The holidays were about to end, hence he brought along Hadhrat Maulana Muhammad Qasim Nanotwi for pursuing knowledge in Delhi.

Imam Rabbani who had not yet commenced his studies systematically because of his inability to settle down, arrived by Maulana Mamluk Ali. Thus, Hadhrat Imaam Rabbani acquired his Uloom-e-Zaahiriyyah under the guidance of one Ustaad. He studied the Kitaab, Sadraa Shams-e-Baazigah by Maulana Mamluk Ali in the same way as a Hafiz teaches the Qur'aan. He stayed a few years in Delhi until he had accomplished his academic pursuit.

His other Ustaads in the philosophical branches are Maulana Mufti Sadraddin and Qadhi Ahmaduddin. His Ustaad in Hadith was Maulana Shah Abdul Ghani Naqshabandi. He engrossed himself so thoroughly in the acquisition of knowledge that he devoted only seven hours to all his needs such as eating, sleeping, etc. (This means that 17 hours daily were devoted to studies).

After completion of his studies, he returned home at the age of about 21. For the entire duration of his stay in Delhi, he had made his own food arrangements. He never imposed on anyone. Every month 3 rupees were sent from home. This would suffice for all his needs.

Now he began teaching in Gangoh. He taught a variety of subjects. This occupation continued until the end of 1300 Hijri. From 1301 his preoccupation was only with Hadith. He alone would teach all six kitaabs of Sihah-Sittah (The six authentic books of Hadith). Hadith lessons would commence during the month of Shawwaal. By Sha'baan all six books would be completed.

Imaam Rabbani himself had explained many times his initiation into Sulook. He said:

“When Maulana Muhammad Qasim and I were studying in Delhi, we intended to study the kitaab, Sullam. But in view of the heavy engagement of Hadhrat Ustaad it was decided that the kitaab (Sullam) would be taught only twice a week. Once while the lesson of Sullam was in progress, a man with a green lungi over his shoulders entered. Spontaneously Hadhrat Ustaad together with all the khuddaam stood up and greatly honoured the man. Hadhrat Ustaad then said:

“Rashid, the lesson will continue another day.”

I lamented much the loss of that day's lesson. I said to Molvi Muhammad Qasim (with some sarcasm):

“This is some good Haji. Our lesson is lost.”

Molvi Muhammad Qasim responded: ‘Don't speak like that. He is a buzrug and among the chosen ones.’ ”

After having narrated this incident, Hadhrat Imaam Rabbani said: “Little did we know that it would be this selfsame Haji who would guide us.” He also said:

“During my student days on account of studying Hadith, I remained for a considerable time in the service of Hadhrat Abdul Ghani Muhajire Madani. I, therefore, repeatedly resolved to become bay't to him, but every time Maulana Nanotwi would put me off saying that we should make bay't with Hadhrat Imdad.”

Thereafter, his relationship and affection for Haji Sahib went on increasing until he became wholly dedicated to Haji Sahib, culminating in bay't on his hands of truth. The episode of his initiation is as follows:

Imaam Rabbani went to Thaanabovan to discuss an issue with Hadhrat Maulana Shaikh Muhammad Thanwi. Before engaging in the discussion, he went to visit Hadhrat Haji Sahib. On his arrival he found Hadhrat Haji Sahib engaging in tilaawat of the Qur'aan Majeed. This was Hadhrat Gangohi's fifth meeting with Hadhrat Haji Sahib. Haji Sahib met him most affectionately, asking him the reason for coming. Hadhrat Gangohi said that he had come with the intention of debating with Maulana Shaikh Muhammad. Haji Sahib said:

“Oh! Oh! Don't intend so. He is our buzrug.”

Hadhrat Gangohi said: “If he is your senior, then he is my senior as well.”

Thereafter, finding an opportunity, Hadhrat Gangohi requested to become bay't. In order to test his eagerness, Haji Sahib refused. However, the love for Haji Sahib was firmly embedded in his heart, hence inspite of the refusal, Hadhrat Gangohi's resolve did not slacken. After two of three days Haji Sahib initiated him (i.e. Hadhrat Gangohi became bay't to Haji Sahib). At the time of bay't, Hadhrat Gangohi told Haji Sahib that he was unable to practise thikr and shaghl, mujaahadah and riyaadhat, nor could he stay awake at night. Haji Sahib smiled and said:

“Good! It does not matter.”

One of Hadhrat Imaam Rabbani's close associates then asked: “Hadhrat, what happened then?”

Imaam Rabbani replied: “Then, death and annihilation happened.

Two or three days thereafter, Haji Sahib instructed him recite the Thikr formula known as Baarah Tasbeeh.

According to this usual practise Hadhrat Haji Sahib got up at night for Tahajjud. After wudhu he went into the Musjid. Imaam Rabbani also woke up, made wudhu and performed Tahajjud and engaged in thikr in another corner of the Musjid. He was young at the time and he made the thikr enthusiastically and forcefully. In the morning Hadhrat Haji Sahib said:

“You made thikr like an expert.”

Imaam Rabbani said that from that day onwards he was in love with Thikr.

A week after bay’t, Hadhrat Haji Sahib said:
“Molvi Rashid Ahmad! The Ni’mat (Bounty) which Allah Ta’ala has bestowed to me, I have given it to you. In future, it is your duty to increase it.”

Imaam Rabbani would occasionally comment:

“This statement (of Haji Sahib) at that time greatly surprised me. What did he give me? Finally after 15 years I understood what it was he had given.”

After a stay of 22 days, he left enriched with baatini treasures and roohaani wealth from Thaanabovan. At the time of seeing Imaam Rabbani off, Hadhrat Haji Sahib held his hand and in privacy said:

“If anyone request you to accept them in bay’t, do so.”

Hadhrat Gangohi replied: “Who will ask me?”
Haji Sahib responded: “Do as I say.”

After leaving Thaanabovan, Imaam Rabbani arrived at Gangoh. On reaching Gangoh a state of enthusiasm and spiritual ecstasy had settled over him. Regarding this condition, Hadhrat's cousin, Maulana Abun Nasr says:

“After returning from Thaanabovan, Hadhrat stayed at my home. At midnight he would wake up and set off straight to the Musjid. I would follow him at a distance. When Hadhrat engaged in Thikr Bil Jahr, it seemed as if the whole Musjid was shuddering. Only he knows the state which must have settled over him.”

After having acquired the khilaafate, Hadhrat's humility and crying increased considerably. Entire nights would pass with him sobbing. His mother had made for him a green shawl for covering him when he goes to the Musjid in the cold nights. He would wipe the constant flow of tears with the shawl. Soon the shawl's colour changed as a result of the profuse moisture of his tears.

Once while in Thaanabovan, Hadhrat Haji Sahib subjected Hadhrat Gangohi to a test to ascertain his degree of patience, tolerance and self-control. Imaam Rabbani explaining this test said:

“I had stayed a few days in Thaanabovan. I detest to impose the burden of providing my food on Hadhrat. I also thought that to make arrangements elsewhere would be both difficult and detestable. I, therefore sought permission to leave, but Hadhrat declined and told me to stay another few days. I was silent. Although I had resolved to stay the extra few days, I also decided to make my own food arrangements. After a short while, Hadhrat said, just before going home:

‘Rashid Ahmad, don't worry about food. Eat with me.’

In the afternoon when the food came from Hadhrat's home, one plate contained very delicious kebaab. The other plate contained an inferior type of gravy. After we sat down to eat, Hadhrat kept the kebaab far from me. At that juncture Hadhrat Hafiz Muhammad Zamin Sahib entered. Seeing this, he said to

Hadhrat Haji Sahib: ‘Brother, it is difficult for Rashid Ahmad to stretch his hand so far. Why don’t you put the plate near to him?’

Hadhrat Haji Sahib said sharply:

‘He should be grateful that I am at least allowing him to eat with me. In fact, I had intended to give him a piece of bread in his hand to eat elsewhere.’

While making this comment, Hadhrat Haji Sahib was looking at me to detect any change in my expression. But, Al-humdulillah! There was no affect on my heart. I accepted that whatever Haji Sahib had said, was the truth. In fact, to get a piece of bread from his royal court is a great favour, regardless of the way it is obtained. Thereafter Hadhrat never again put me to test. Therefore I know nothing.’ ”

Hadhrat Haji Imdadullah had written to Imaam Rabbani enquiring about his condition. In response, Hadhrat Gangohi wrote a letter which has been printed in Makaateeb-e-Rashidiyyah. The letter is reproduced here.

“O my refuge of both worlds! You have requested information about the haalaat of this useless one. What can this non-entity present of his insignificant conditions in the presence of the Fountain of excellence and perfection? (This is a reference to Hadhrat Haji Sahib). By Allah! I am highly ashamed. I am nothing. But on account of Hadhrat’s instruction, I am constrained to write something, Hadhrat Murshid! Regarding the condition (haal) of Ilm-e-Zaahiri, in the period of approximately more than seven years since I have departed from your august presence, until this year, more than 200 have qualified in Hadith. The majority of them have initiated dars (the profession of imparting Deeni Knowledge) and they are active in the revival of the Sunnah. They have been responsible for the dissemination of the Deen. There is no greater honour than this honour if it is accorded Divine acceptance.

In a nutshell, the fruit of my presence in Hadhrat's service is that my heart is not concerned with either benefit or harm from anyone besides Allah Ta'ala. Wallah! Sometimes I am separated from my Mashaa-ikh, hence I am not concerned with the praise or criticism of anyone. I regard both the one who praises me and the one who criticises me to be distant from me.

I have developed a natural dislike for sin and a natural inclination for obedience. This effect is due solely to that relationship (nisbat) which has reached me from the spiritual effulgence of Hadhrat.

To say more will be disrespectful. May Allah forgive that I be a liar, for I have written on the instruction of Hadhrat. In reality I am nothing. It is only Your shadow – only Your existence. What am I? I am nothing. Only He is. You and me are shirk upon shirk. Astaghfirullah! Astaghfirullah! Astaghfirullah! Wala haula wala quwwata illa billah. Kindly absolve me from saying more.

Wasalaam
306 Hijri.”

The Hajj Journey

When Abdul Haq Sahib Rampuri had decided to go for Hajj, he invited Hadhrat Imaam Rabbani to accompany him. Considering this a divine gift, Hadhrat happily accepted and expressed his profound gratitude to Allah Ta'ala. In the beginning of 1280 Hijri he departed on the journey. On this journey were also Hakim Ziauddin, Hafiz Wahiuddin, Haji Alauddin, Haji Muhammad Yusuf and Hadhrat's maternal cousin, Maulana Abun Nasr.

In Makkah Muazzamah, Hadhrat Haji Imdadullah received them with tremendous affection and showered his love and hospitality on them. As long as they were in Makkah, they

remained Haji Sahib's guests. In Mina, Muzdalifah and Arafat, Hadhrat Haji Sahib's camel was always alongside Hadhrat Gangohi's camel.

During his stay in Makkah Muazzamah, Imaam Rabbani saw in a dream a caravan of Ahl-e-Khidmat on the move. In his dream he made this dua:

“O Allah! Join me with them.”

After making this dua, he ran after them and linked up with them. In the morning when he narrated his dream to Hadhrat Haji Sahib, he (Haji Sahib) smiled and said: “What else do you desire? You have already linked up.”

Also during his stay in Makkah Muazzamah he developed a rash. Initially it was a dry rash. Later it became watery. He embarked on board a ship for the return voyage in this condition. On board, his condition became extremely bad. He contracted such a severe fever that he remained unconscious for three days. He suffered extreme diarrhoea. During his lengthy illness, he was cared for by his maternal cousin, Maulana Abun Nasr. He alone gained the limitless thawaab for his unflinching and devoted service to Hadhrat. Frequently, Imaam Rabbani would say about him:

“Even a blood-brother is unable to do what Abun Nasr had done for me. He tended to me like a loving mother...”

On the seventh day, the ship docked at Bombay. The sickness had become so deeply-rooted during this time that there was absolutely no change in Hadhrat's condition. After treatment by different people in Bombay, there appeared a slight improvement, but nothing satisfactory. During this duration he would lapse into convulsions. His already weakened body suffered further. His last physician was Hakim Muhammad A'zam Khan, the author of Ikseer-e-A'zam. At that time Hakim

Sahib was living in Indore as the physician to the Raja, earning a monthly salary of 1000 rupees. Hakim Sahib came to the place where Hadhrat was staying and after a very thorough examination, treatment commenced. From the very next day an improvement in Hadhrat's condition was perceivable. Hakim Sahib would daily visit Hadhrat, without any motive of monetary consideration. He would come on foot. Gradually Hadhrat's condition improved although he was unable to sit. Hakim Sahib now being confident of recovery advised that Hadhrat be taken home. Thus, Maulana Abun Nasr arrived safely with Hadhrat in Gangoh during Muharram 1282. In Gangoh, Hadhrat recovered completely.

Imaam Rabbani went on his second Hajj in 1294 Hijri. This was the time when hostilities had erupted between Turkey and Russia. Among the people circulated the rumour that the Hajj journey was merely an excuse and that the actual purpose of the trip was to organise an army for a Jihaad campaign in aid of Turkey. But this rumour was utterly baseless. Hadhrat's sole intention was to visit Baitullah and the City of Rasulullah (صلى الله عليه وسلم).

He left from Sahaaranpur on 12th Shawwaal accompanied by a large group of Ulama. In this blessed caravan were the following illustrious Ulama:

Hadhrat Maulana Muhammad Qasim Nanotwi, Hakim Ziyauddin, Maulana Muhammad Mazhar with his wife, Maulana Muhammad Yaqub, Maulana Rafiuddin, Maulana Mahmud Hasan, Maulana Hakim Muhammad Hasan and Molvi Muhammad Ismail.

The group consisted of approximately a hundred members who travelled by train to Bombay. Along the way a number of miraculous events transpired with this holy group. Molvi Azizur Rahman who is the nephew of Imaam Rabbani narrates that when the train halted at one station, it was time for Fajr Namaaz. Imaam Rabbani alighted and after wudhu performed two raka'ts Sunnat. Seeing that he had resolved to perform the

Salaat with Jamaat, almost all the Muslims came out of the train, quickly made wudhu and joined the Jamaat. A very large number of people had joined the Namaaz on the station platform. Meanwhile, the whistle announcing the train's departure was sounded. Many people broke their Namaaz and hurried into the train. But Imaam Rabbani continued calmly with the Namaaz. There was absolutely no change in the manner in which he was conducting the Namaaz. Although the train made several attempts to move ahead, it failed. After a full 15 minutes, Imaam Rabbani completed the Namaaz and climbed into the train. As he took his seat, the train moved. The 15 minutes delay was made good by the train increasing speed. This was a conspicuous karaamat of Imaam Rabbani.

This group stayed 22 days in Bombay awaiting the arrival of the ship. But, the ship did not arrive. Hadhrat Maulana Muhammad Yaqub said:

"Today it transpired that Molvi Muhammad Qasim has been the cause for the delay of the whole group. Several of his associates have still to come from Muzaffarnagar. As long as they are not here, the ship will not arrive."

And so it happened. The very day the group arrived from Muzaffarnagar, Haji Qasim, the agent, started selling tickets for a German shipping company. The very next day the ship left from Bombay. On the eight day, the ship dropped anchor at Aden. After a day and a night in Aden, they sailed for Hijaaz. On the fourteenth day they arrived at Jiddah. After a stay of four days in Jiddah, they left on 20th Thil Qa'dh and reached Makkah Muazzamah the next evening.

Hadhrat Haji Imdadullah was already informed of the coming of this party. He therefore came in great elation to welcome them. As the caravan entered all saw Hadhrat Haji Sahib with a girdle around his waist standing at Baab-e-Makkah (The Portal of Makkah). Imaam Rabbani immediately dismounted and embraced Haji Sahib who took the entire

caravan to his ribaat (lodge) where they all stayed. In the morning he invited everyone for meals. In spite of Imaam Rabbani's protests, saying that the party was very large, Haji Sahib adamantly said that his pleasure was in the whole party eating with him.

After Hajj, Imaam Rabbani left with the whole party for Madinah Munawwarah where they stayed for about twenty days before returning to Makkah. After a month's stay in Makkah Mukarramah some of Hadhrat's close associates decided that it was time to leave. But no one had the courage to speak to Hadhrat on this issue. Finally, a few associates who were in need, approached Hadhrat Haji Sahib and requested him to instruct Imaam Rabbani to leave. Haji Sahib accepting their request, said to Imaam Rabbani.

“Maulana, although my heart does not wish to separate from you, your companions have very little funds. Furthermore, the benefit which the people of Hindustan gain from you is apparent. It therefore seems best that now you leave for Hindustan.”

In obedience to this instruction, Imaam Rabbani took leave. The ship was about to sail from Jiddah. Although there was very little place available on board, Imaam Rabbani decided to buy the tickets and leave immediately. He said:

“Now that Makkah is lost, it is pointless lingering in Jiddah thinking of comfort.”

The ship sailed that same evening and on the thirteenth day docked safely at Bombay. From Bombay they arrived safely in Gangoh.

In 1299, Hadhrat Gangohi made preparations for his third Hajj. Everything happened suddenly. Early preparations had not been made and so little time was left that many people thought that they would not be able to participate in the Hajj.

On the 4th Thil Qa'dh, Hadhrat left for Bombay where he discovered that all the Hujjaaj had already left. Only a handful was seen. These few persons had lingered around hoping for some development which could open up a way for them to go for Hajj. Friends advised that tickets for Jiddah should not be purchased as this would be futile. Extremely little time was left. The new quarantine law of 10 days complicated the matter further. However, Imaam Rabbani was adamant. He purchased his ticket and boarded the ship.

The ship sailed from Bombay and on the seventh day docked at Aden. After a stop of a few hours, the ship sailed for Hijaaz. On the ninth day the ship dropped anchor in Jiddah. The passengers alighted into small boats and went ashore. No one here even knew of the Quarantine law. However, the ship-owners encountered some problem for having violated the quarantine law.

The Hajj was accomplished in peace and comfort. For the third time Imaam Rabbani had the good fortune and honour of meeting Hadhrat Haji Imdadullah.

This was Imaam Rabbani's last Hajj. Thereafter, he fully engrossed himself with teaching, tarbiyat and tazkiyah (i.e. tending to the moral reformation of his mureeds).

His Demise

The process of teaching Zaahiri and Baatini knowledge continued until the end of 1313 Hijri. In the beginning of 1314 he lost his sight. The time which was formerly devoted to Uloom-e-Zaahiriyyah was, therefore, now also used for the moral training of mureeds, i.e. for Tazkiyah Nufoos.

On Friday, 8th Jamidith Thaani 1323 Hijri at the time of Jumuah Athaan, Hadhrat Imaam Rabbani bid final farewell to this ephemeral physical abode. Among the many bounties of Allah Ta'ala conferred on him, was also the favour of Shahaadat (martyrdom). He died as a result of having been bitten by a highly venomous snake. By virtue of his total

absorption in Tahajjud Namaaz, he was even unaware of the snake-bite. In the morning-light when he went for Fajr Namaaz, his khuddaam observed his foot and lower part of the trousers soaked in blood. Only then Hadhrat became aware. After hurriedly changing, he led the Namaaz.

Regarding the snake-bite, Hadhrat commented:

“I never felt anything biting me nor do I feel any pain now.”

The incident of the snake-bite occurred on the 12th or 13th Jamaadil Ula 1323 and he died on the 8th or 9th Jamaadith Thaani 1323 at the age of 78 years, 7 months and 3 days. Thus, in terms of the Hadith which states that death by poison is shahaadat, Hadhrat died a martyr.

Hadhrat Maulana Mahmudul Hasan Shaikhul Hind performed the Janaazah Salaat. Some people suspected the perpetration of sahr (magic) on Hadhrat. Every kind of medical treatment was resorted to, but when the time comes to depart, there is no delay. May Allah Ta’ala elevate his status, brighten his resting place and confirm us as his followers. And, that is not difficult upon Allah.

Six days prior to his demise, Hadhrat was waiting in anticipation of Friday. On Saturday he asked:

“Is it Jumuah today?”

In surprise, the khuddaam said that it was Saturday. Thereafter again before Friday, he several times asked the same question. Even in the morning of Friday, the day he died, he asked if it was Jumuah. When it was said that today is Friday, he responded:

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

A few days after receiving the news of the demise of Hadhrat Haji Imdadullah, a companion of his saw in a dream Haji Sahib coming to Deoband. His face shone like the sun. He said:

“I have already died and I have come to take Molvi Rashid Ahmad. By the 20th Thil Hajj I shall take him.”

Sincere friends were perturbed by this dream. They reported the dream to Hadhrat Gangohi who allayed their fears by an interpretation of the dream. Nevertheless, he many a time said: “An interpretation after all is an interpretation. In such a long time a man can die many times.”

Sometimes he would say with much pleasure:

“When Hadhrat comes to fetch me, most certainly he will take me beautifully.”

In one of the villages in the district of Surat, there was an Imaam of the Musjid, whose name is Sulaiman Mia. He dreamt that two buzrugs with the holiest countenance were sitting on a throne. Another man was standing below the throne. Sulaiman Mia asked this man: “Who are these great people?” He replied: “The great one is Rasulullah (صلى الله عليه وسلم) and the other is Maulana Rashid Ahmad, the Shaikh of Molvi Ahmad Buzrug, former principal of the Dhabel Madrasah.”

Sulaiman Mia narrated his dream to Molvi Ahmad who asked: “When did you see this dream?” After reflecting, he said: “Either on the 8th or 9th of Jamaadith Thaani.” This was the date of Imaam Rabbani’s death.

Miscellaneous Anecdotes

1) A man came with the intention of bay’t. Hadhrat said: “Tell me, will you make taubah or be a faqir?”

He replied: "I am not making taubah. I shall become a faqir."
Hadhrat said:

"If you will make taubah, I shall assist you in it. But, I myself am not a faqir, how can I make you a faqir?"

The man responded:

"Then I shall go to someone else."

2) Once Hadhrat Maulana Muhammad Yaqub, the son of Hadhrat Maulana Mamluk Ali (Hadhrat's Ustaad) came to Gangoh. Asr Jamaat was ready to begin. Hadhrat Gangohi beckoned to Maulana Yaqub to lead the Namaaz. When Maulana began walking to the Musalla, Hadhrat Gangohi started to wipe with his shawl the dust and sand which had collected on the feet of Maulana Yaqub who had walked on foot to Gangoh. Maulana remained standing silently allowing Maulana Gangohi to clean his feet.

3) A certain man had annoyed and hurt the feelings of Hadhrat Imaam Rabbani. Hadhrat Maulana Khalil Ahmad fearing the possibility of Hadhrat cursing the man, said:

"Hadhrat, please do not curse him."

Hadhrat Gangohi was overcome with fear and said:

"Taubah! Taubah! Does one ever curse a Muslim? Astagfirullah!"

4) Hadhrat said:

"If in one gathering all the Auliya have gathered including Hadhrat Junaid Baghdadi and our Hadhrat Haji Sahib also happens to be there, then we shall not turn our attention to Hadhrat Junaid Baghdadi or anyone else. We will go to Hadhrat Haji Sahib. Yes, Hadhrat Haji Sahib should turn his attention to them. Our concern is with only Hadhrat Haji Sahib."

5) In Ambheta was a man by the name, Munshi Tajammul Husain. He was a mureed of Hadhrat Haji Sahib. He used to

meet often with dervishes, going hither and thither. Once his wife complained about him to Hadhrat Gangohi who asked him for an explanation. He said:

“Undoubtedly, no one is as perfect as our Hadhrat. By the fadhl of Allah, everything is found. However, I desire that my heart begins to vibrate, hence I wander hither and thither.”

Hadhrat Gangohi said: “What is there in it?”

Munshi Husain said: “I am fully aware that in it (i.e. in this condition) there is nothing. But, what can I do? My heart yearns for it.”

Hadhrat said: “Now go and sit in the Musjid.”

He complied with the instruction. Hadhrat made wudhu and walked towards the Musjid. As Munshi Husain heard the sound of Hadhrat’s clogs, his heart flared into operation (i.e. into continuous thikr).

(The word clogs has been used for lack of an English term for the wooden sandals used for wudhu. – Translator).

Munshi Husain ran and fell at Hadhrat’s feet and said: “I have gained what I had desired. Now I shall no longer search for anyone.” Thereafter he abandoned his restless wanderings.

6) Once Qadhi Ismail Manglori said to Hadhrat Gangohi:

“Hadhrat, occasionally do focus tawajjuh on the Taalibeen (Searchers of Allah’s Proximity).”

Hadhrat responded:

“Why should I perform like yogis?”

Qadhi Ismail was surprised by this answer which had likened the practice of the Mashaa-ikh to the act of yogis. Thereafter at the Jalsah in Deoband, Hadhrat Gangohi delivered a wa’z (lecture). Qadhi Ismail was also present. The effect of Hadhrat’s lecture was profound on the assembly. People cried and sobbed. Some swooned and fainted. After the wa’z, Qadhi Ismail approached Hadhrat Gangohi and exclaimed:

“Yes, Molvi Sahib, occasionally you should do so.”

Hadhrat said: “What have I done? I have done nothing.”

7) A simple villager came to Hadhrat at a time when the khuddaam were pressing his body, and said:

“Molvi, you must be very happy to have people serving you.”

Hadhrat said: “Brother, I do feel pleased because of the comfort. But, Al-hamdulillah! There is no pride in the heart. I do not think of myself to be superior to those who are serving me.”

Hearing this answer the villager said:

“Then there is nothing wrong in taking service?”

8) Once during Hajj, Imaam Rabbani was wearing a kurtah of fine muslin while making tawaaf. In the mataaf (Tawaaf area) was sitting a blind buzrug who uttered ‘خشن خشن’ when Hadhrat passed by him during the shaut (Tawaaf circuit). On account of Hadhrat’s absorption, he did not hear the buzrug’s comments. When Hadhrat passed by the buzrug in the second shaut, he repeated the same word. Now Hadhrat clearly heard him and was convinced he was being addressed. Hadhrat therefore, looked at him. The buzrug said: “Wear the garments of the Saaliheen.”

Hadhrat pointed at his kurtah and said:

“This too is the garment of the Saaliheen.”

The buzrug said: “No! No! (The garments of the Saaliheen are) thick and coarse.”

Imaam Rabbani saying: “Very good. Allah give you barkat.”, continued with his tawaaf.

9) Once Hadhrat came outside after performing Ishraaq Namaaz. Contrary to his normal practise, he covered his face

* i.e. Wear coarse cloth.

with his shawl and laid down. A day before, a wedding party had arrived from Karnaal. In the party was also a female dancer. Several persons in the group had an acquaintance with Hadhrat. They came to greet him, but found him sleeping with his head covered. Although they sat waiting for a long while, Hadhrat did not open his face. Finally, one of them said: “Hadhrat! We have come to see you.”

Hadhrat while keeping his face covered responded with anger and grief: “What benefit is loaded in seeing me?”

Ultimately, an old man in the party understood that it was on account of the dancer that they were being deprived of Hadhrat’s ziyaarat. Apologising, he said: “Hadhrat, we did not bring the dancer. The girl’s party is responsible for this.”

Hadhrat spontaneously said: “The girl’s party is not anyone’s god to be obeyed.”

Many of those present were profoundly affected by this reply. After these people left, Hadhrat opened his face and sat up.

10) The urs of Shah Abdul Quddus (Hadhrat’s grandfather) greatly pained Hadhrat Gangohi. But, he was unable to put a stop to it. The grief caused to him by this urs made tolerance extremely difficult for him. This was a supreme mujaahadah for him. In the beginning Hadhrat would leave Gangoh during the urs days and go to Raampur. Later he remained in the khanqah suffering tremendous pain. He would become angry with any of his relatives who attended, and refrained from speaking with them.

Once Maulana Muhammad Salih Jalandhai who is Imaam Rabbani’s khalifah, in his enthusiasm for meeting Hadhrat, came to Gangoh. Coincidentally, it was the time for the urs. When he arrived Hadhrat did not entertain him. Besides replying to his Salaam, Hadhrat said nothing else, neither

enquiring about the food arrangements of Maulana Salih. Hadhrat was absolutely cold towards him. Only Maulana Salih knew what torture he had to endure from this cold treatment. He tried his best to figure out the reason for Hadhrat's attitude, but could not arrive at any conclusion. He would come to Hadhrat, sit silently and sorrowfully and return. Finally, unable to bear it any longer, he came crying to Hadhrat and implored: "Hadhrat, what is the crime for which I am being punished? I am unable to bear it. For Allah's sake forgive me."

Hadhrat took his hand and said: "It is not a crime against me that I can forgive. The crime is against Allah. Seek His forgiveness."

Maulana Salih then understood the reason. He had come to Gangoh during the days of the urs, which was detestable to Hadhrat. Maulana Salih then said by way of apology: "Hadhrat, Allah is witness. From the very beginning I had no liking for urs, etc. Wallah! I did not come to Gangoh with the idea of urs nor was I aware of the urs taking place here nowadays."

Hadhrat Imaam Rabbani said: "Although it was not your intention to participate in the urs, but on the road where two persons who were coming to the urs. You were the third. Rasulullah (صلی اللہ علیہ وسلم) said: 'Whoever augments the gathering of a community, he is of them.'

11) Once Hadhrat went to Deoband's Jalsah of Dastarbandi (the turban-tying ceremony for final year students). One day at Asr time, Maulana Muhammad Yaqub went forward to lead the Salaat. On account of the huge crowd and abundance of musaafahah (hand-shaking), when Hadhrat Gangohi joined the Jamaat, the Qiraat had already commenced despite Hadhrat's haste in joining. After the Salaam it could be seen from his expression that Hadhrat was dejected. Sorrowfully he said: "Alas! After twenty two years, today I missed Takbir-e-ula."

12) Once a blind man came to the khanqah and with considerable emphasis expressed his sincerity and eagerness for

meeting Hadhrat. He said that he had come walking from Meerat for the sole purpose of learning the Name of Allah. The inmates of the khaanqah were immensely impressed by his claims. They were very hospitable towards him.

When Athaan was called and Hadhrat came to the Musjid, the blind man offered his hand for musaafahah. Hadhrat rebuffed and completely ignored him. In spite of him professing his yearning and his long desire for meeting Hadhrat, he was ignored. Hadhrat did not pay any attention to him. Those who had heard the statements of the blind man who had expressed so much love for Hadhrat, were surprised by the reaction of Hadhrat Gangohi. But no one had the courage to say anything. A sincere associate interceding on behalf of the blind man said: "Hadhrat, the blind man is extremely worried."

Hadhrat even disliked this intercession and said angrily:

"When something is not of your concern, why do you speak? Look at his heart. It is filled with the world."

Thereafter, no one had the courage to say anything further. Finally, the blind man left. Later he was seen participating in qawwaali, feigning states of ecstasy.

Sufi Karam Husain who had witnessed this episode from the beginning and was surprised at Hadhrat's attitude, was stunned by this development. He asked the blind man:

"What has happened to the love and yearning for Hadhrat?"

At least he was honest. He said:

"Brother, I had thought of creating an impression on your elder so that I could be accommodated for a few days until the time of the urs. In fact, there was neither yearning nor any love. I am a wanderer spending my time in this way."

13) Hadhrat said:

"Nisbat means nearness to Allah. No one can snatch it away. How can anyone snatch something bestowed by Allah?"

14) People would come to Hadhrat Rabbani and along with telling him about their circumstances, they would complain about others. Hadhrat would very calmly give them a hearing. Once Hadhrat Maulana Muhammad Yahya asked:

“People narrate their complaints to Hadhrat. Does it not affect Hadhrat?”

Hadhrat Gangohi said:

“I understand that there is some ill-feeling towards the other party. As long as I have not heard the other side, how can I accept (the complaint to be correct)?”

15) In the days of his youth, Hadhrat Imaam Rabbani had written an article on the reality of Tariqat. It is reproduced hereunder.

“The knowledge of the Sufiyyah means the knowledge of the zaahir and baatin of the Deen and of the power of Yaqeen. This is the loftiest knowledge.

The reality of Tasawwuf is adornment with the attributes of Allah Ta’ala, the elimination of one’s will and total engrossment in the pleasure of Allah Ta’ala. The character of the Sufiyyah is in fact the character of Rasulullah (صلی اللہ علیہ وسلم) as stated by Allah Ta’ala.

“Most certainly, you (O Muhammad!) have been created on a great character.”

Further, whatever has been stated in the Ahaadith is executed within the scope of the characters of the Sufiyyah. The list of the akhlaaq (attributes and characteristics) of the Sufiyyah is as follows:

1. To believe oneself to be the most inferior. Its opposite is takabbur (pride).
2. Kindness to creation and to tolerate the difficulties and inconveniences they cause one.
3. Tenderness and cheerfulness and to abandon anger.

4. Sympathy for others and to give preference to them. This implies priority to the rights of others over one's pleasures.
5. To be generous.
6. To overlook the wrongs of others and to forgive them.
7. To abstain from pretence.
8. To spend in moderation, without being miserly or wasteful.
9. To have trust in Allah.
10. To be contented with little worldly possessions.
11. To adopt piety.
12. To refrain from arguing, quarrelling and being wrathful except for the truth.
13. To abstain from malice and envy.
14. To abstain from the desire of respect and fame.
15. To fulfil promises.
16. To be tolerant, far-sighted and supportive of brothers.
17. Gratitude to the benefactor.
18. To sacrifice reputation for the sake of Muslims.

The Sufi in regard to akhlāaq adorns his zaahir and his baatin. The whole of Tasawwuf is in fact Adab (respect). The adab of the Divine Court is to shun everything besides Allah Ta'ala on account of shame for Allah's splendour and grandeur.

The worst sin is to converse with the nafs, for it is the cause of spiritual blindness."

16) Once Maulana Wilayat Husain asked:

"It is said that shaitaan cannot appear in the form of one's Shaikh. Is this correct?"

Hadhrat Gangohi said:

"Yes, if the mureed has acquired Tauhid-e-Matlab which means that the mureed's faith in his Shaikh is so grounded that he believes no one else besides his Shaikh in the whole world to be his medium of hidaayat."

17) Hadhrat said:

“The faces of those who insult and vilify the Ulama turn away from the Qiblah in the grave. Whoever wishes can ascertain this.”

18) “Since the Ghair Muqallideen vilify the Aimmah-e-Deen, performing Salaat behind them is Makrooh.”

19) One day Maulana Muhammad Hasan asked:

“Is it permissible to give a bayaan (lecture) on the birth of Rasulullah (صلى الله عليه وسلم), reading from a kitaab and without observing the prevalent customs (associated with moulood)?”

Hadhrat said : “What wrong is there in it?”

Thereafter Hadhrat added:

“Pirzaada Sultan Jahan sent a message:

‘Read that Moulood which is permissible and show us.’ ”

Such a moulood was arranged in a house. Hadhrat continues:

“I sent Molvi Khalil Ahmad with the kitaab Taareekh-e-Habibe Ilaah, the author of which is Mufti Inayat Sahib. I told him to recite from the kitaab. He first recited the aayat,

(لَقَدْ جَاءَكُمْ الرَّسُولُ ...)

(*Verily, the Rasool has come to you...*).

Then he gave a bayaan on this aayat and narrated the statements and actions of Hadhrat Shaikh Abdul Quddus. Then he discussed the customary acts of bid’ah prevalent. He fully exposed the artificial sufis of the time. Then he recited from the kitaab historical events pertaining to Rasulullah’s birth, etc., and then closed the talk. (This was the end of the moulood).

Although many people were annoyed with the owner of the house for having called Maulana for this moulood, there resulted much out of it. Many people are under the impression that the refuters of moulood reject the very idea of discussing the birth (moulood) of Rasulullah (صلى الله عليه وسلم). Many people became convinced of their error.”

20) Hadhrat said:

“If Allah Ta’ala eliminates pride from the heart,, everything has been gained.”

His Khulafaa

Those persons who had attained the lofty status of being khulafaa as a result of Hadhrat’s faidh-e-tarbiyat (blessings of moral training) are as follows:

Hadhrat Maulana Al-Haj Khalil Ahmad Muhajire Madani, Shaikhul Hind Maulana Mahmud Hasan Deobandi, Hadhrat Maulana Shah Abdur Rahim Raipuri, Hadhrat Maulana Siddique Ahmad Ambhetwi, Hadhrat Shaikhul Islam Maulana Sayyid Husain Madani, Hadhrat Maulana Muhammad Raushan Khan Muradabadi, Maulana Hakim Muhammad Ishaq Nahturi.

Besides the aforementioned, approximately another 22 or 23 others trained by Imaam Rabbani are also his khulafaa. Their names are listed in Tazkaratur Rashid. Since the name of Hadhrat Aqdas Maulana Khalil Ahmad appears in our Silsilah, he will now be discussed.

HADHRAT AQDAS MAULANA AL-HAAJ KHALIL AHMAD (رحمة الله عليه)

Hafizul Qur’aan wal Hadith Hadhrat Aqdas Maulana Khalil Ahmad Bin Shah Majid Ali Bin Shah Ahmad Ali Ayyubi Ansari, was born towards the end of Safar in the year 1269 Hijri, (December 1852) in Ambheta, District Sahaaranpur. His mother, Bi Mubarakun Nisa’, was the sister of Maulana Muhammad Yaqub, the Sadr Mudarris of Daarul Uloom Deoband. She was the daughter of Hadhrat Maulana Mamluk Ali.

In his fifth year he was admitted to the Maktab. For the sake of barkat, Hadhrat Maulana Mamluk Ali initiated the Bismillah of his primary learning in the Maktab. In view of his natural intelligence and brilliance he completed the Qur'aan Majeed very quickly. He studied the primary Urdu and Farsi text books in Ambheta by several Ulama. Thereafter he accompanied his paternal uncle, Maulana Ansar Ali to Gawaliyaar where he commenced the study of the primary text books of Arabic grammar.

After a short while his father, Shah Majid Ali resigned from his work and returned home. He recalled Hadhrat Saharanpuri from Gawaaliyar. His education was assigned to Maulana Sakhawat Ali Ambhetwi. During this time some relatives insisted that he be admitted to English school. He had no affinity with secular education and absolutely abhorred it, believing it to be a great calamity imposed on him. Nevertheless, he commenced this secular pursuit in obedience to his seniors. But, his heart was wholly attached to the knowledge of the Deen. He always prayed and hoped for freedom from the fetters of this imposed English education. His prayers were answered by the opening of Daarul Uloom Deoband in Muharram 1283. His maternal uncle Maulana Muhammad Yaqub was appointed the chief Mudarris. Hadhrat Saharanpuri then bid farewell to English education. Taking the permission of his parents, he went to Deoband where he commenced studies from Kaafiyah.

Six months later the foundation stone of Mazaahirul Uloom was laid in Rajab 1283. Here too a maternal uncle of Hadhrat Aqdas, viz. Hadhrat Maulana Muhammad Mazhar who was the Khalifah of Hadhrat Gangohi, was appointed the Sadr Mudarris. Since Allah Ta'ala had willed that Hadhrat become one of the trained products of Mazaaharul Uloom, the circumstances were created for his transference to Mazaaharul Uloom. Here he entered the class of Mukhtasarul Ma'ani. He completed his entire academic career at Mazaaharul Uloom.

After accomplishment of his academic studies, he was employed by the Madrasah at a monthly wage of three rupees. This was the year 1288 Hijri (1871) when Hadhrat Aqdas was 19 years. Thereafter he proceeded to Lahore to pursue further Uloom-e-Adabiyyah (Arabic Literature and Eloquence). In this regard Hadhrat Aqdas himself says:

“I went to Lahore and stayed there a few months. After studying Maqaamaat and Mutanabbi by Maulana Faidhul Hasan (رحمة الله عليه), I returned to Deoband. Hadhrat Maulana Yaqub (رحمة الله عليه) arranged for me to be employed to translate Qaamoos into Urdu. The wage was ten rupees per month. I was sent to a mountain to execute this duty. After about two months I returned.”

Thereafter he was sent as the Sadr Mudarris to the Madrasah of Hadhrat Manglore (Tadhkaratur Rashid, Vol. 1).

Since Allah Ta’ala had destined Wilaayaat-e-Khaassah (Special rank of Sainthood) for Hadhrat Aqdas, it was during his stay in Manglore that he urge and yearning for the acquisition of the true Noor (Divine Love) developed in his heart. This was only natural for one destined to be the Shaikh of the age. In this regard Hadhrat Aqdas himself explains in Tazkaratur Rashid.

“Prior to entering into the holy relationship (Bay’t), I had no special connection with Hadhrat Gangohi nor were there any close family ties between us. During my student days I had a slight acquaintance with Hadhrat. I would only regard him as a holy Aalim. One day my paternal uncle, Molvi Ansar Ali Sahib under whom I was studying said:

‘After your studies, you should acquire Tasawwuf from Molvi Sahib (i.e. Hadhrat Gangohi).’

Once during Ramadhaan I went to Gangoh and at night went to the khaanqah to listen to his (Hadhrat Gangohi’s) Qur’aan. I

was standing under a Neem tree listening to his recitation. At the time he was conducting the Taraaweesh Salaat. He was a Hafiz with an exceptionally beautiful voice. He was reciting with such beauty that its sweetness is in my heart to this day. He was reciting Surah Ahzaab at the time.

My marriage took place in Gangoh during my student days, hence I had greater occasion of studying in Gangoh. During my stay in Gangoh I would spend the time in the blessed company of Hadhrat Gangohi (رحمة الله عليه). I remember well that at that time I had the feeling of the sun's presence and a celestial light in that mubaarak confine (the khaanqah). I experienced peace and serenity in my heart despite the fact that I was not his mureed nor a devoted follower. Secondly, those who were present for spiritual and moral reformation, viz. Hafiz Abdur Rahman Sahib, Molvi Altafur Rahman Sahib, etc., had become embodiments of simplicity and virtue. Their moral character shorn of all evil attributes and adorned with lofty angelic qualities coupled with their love for the Sunnat and dislike for bid'at, made them replicas of the Sahaabah. Nevertheless, the thought of requesting Hadhrat for bay't did not occur to me.

After termination of my studies when I was sent as a Mudarris (teacher) to Madrasah Manglore in the district of Sahaaranpur, there developed in me a peculiar condition and inclination towards ibaadat. At that time the Halqah (gathering) of Janaab Qadhi Muhammad Islam was in great prominence. The thought of joining his gathering occurred to me. However, I also felt that I should first consult my seniors and seek their permission. Thus, I consulted with Maulana Muhammad Yaqub (رحمة الله عليه) who wrote to me in reply:

‘The paths towards Allah are according to the souls of people. Reaching Allah is not confined to the way you have adopted. Although it is also a way of reaching Allah, presently it is not appropriate for you to join the Halqah.’

About this time – 1288 or 1289 – the idea of bay't occurred to me. Coincidentally, Hadhrat Maulana Muhammad Qasim

Nanotwi (رحمة الله عليه) happened to come to Roorki. On my invitation he stayed at Manglore on his return. At night, in privacy I said:

‘I have the thought of bay’t. In our surroundings are several buzrugs. Yourself, Maulana Rashid Ahmad Sahib, Maulana Shaikh Muhammad Sahib and Qadhi Muhammad Ismail Sahib. I do not know what is best for me. If you feel that it is best for me to enter into the association of your khuddaam (i.e. mureedeen), then do accept me. Alternatively, whatever you feel best for me, do instruct me.’

In reply, Hadhrat Maulana (رحمة الله عليه) made a long speech, the essence of which is this: There is none better than Maulana Rashid Ahmad Sahib at this time. I said:

‘He is extremely reluctant regarding bay’t. If you intercede on my behalf then this matter will be finalised.’

He responded: ‘Good, when I come to Gangoh, then be there.’

I thus waited anxiously for the opportunity. When I was informed a few days later that Hadhrat Maulana was going to Gangoh, I immediately went and said (i.e. to Hadhrat Nanotwi): ‘When a gracious man promises he fulfils (i.e. honours his promise).’

He smiled and said: ‘Well and good.’

During the morning after he had discussed with Hadhrat, he called me. I entered, made salaam and sat down. Hadhrat Maulana Muhammad Qasim Sahib (رحمة الله عليه) was silent. Hadhrat Gangohi (رحمة الله عليه) with a slight smile on his countenance said:

‘Humble and lowly people become my mureeds. You are the son of a Peer and a selected one. Why do you want to enter into bay’t with me?’

I was already awe-struck when I had entered his august presence. This statement further incapacitated my senses. I could only stammer:

‘Hadhrat, I am worse, more contemptible and useless than them (the humble folk).’

He responded: ‘Enough! Enough! Make Istikhaarah. I am coming to the Musjid.’

I proceeded immediately to the Musjid, made wudhu, performed two raka’ts and recited the Masnoon Istikhaarah Dua. On Hadhrat’s arrival he asked:

‘What is your opinion?’

I said: ‘My opinion is the same. Accept me in your subjection (ghulaami).’

Incidentally, Molvi Muhammad Ishaaq Ambetwi who was the son of Brother Hameed Ali who was studying by Hadhrat, was also present, waiting for the initiation. Hadhrat (رحمة الله عليه) instructed us both to repent. Thereafter he initiated us into the System of Subjection (i.e. accepted them as his mureeds). All praise is for Allah for that bounty.”

During the same time an offer of employment from Bhopal came for Hadhrat Maulana Yaqub (رحمة الله عليه) for a salary of 300 rupees a month. Much pressure was put on him to accept this offer. However, inspite of him earning at that time 30 rupees per month, he declined the offer. He was then pressed to send another reliable person to take up the post. Hadhrat Maulana Yaqub (رحمة الله عليه) sent his nephew, Hadhrat Maulana Khalil Ahmad (رحمة الله عليه). Thus, by the choice of his honourable uncle and on the approval of Hadhrat Gangohi (رحمة الله عليه), he left during the year 1293 Hijri to take up the post in Bhopal at the salary of 50 rupees per month.

His residence was in the mansion of Madaarul Mahaam and every arrangement was made for his comfort and wants. However, the spiritual effulgence which he had experienced in the former place (viz. Sahaaranpur/Deoband) was lacking here in Bhopal. Furthermore, the weather did not agree with him. Maulana Khalil Saharanpuri (رحمة الله عليه), therefore handed in his resignation to his Shaikh, Hadhrat Gangohi (رحمة الله عليه) and requested permission to return. The reply which Hadhrat Maulana Gangohi (رحمة الله عليه) wrote is recorded in Tadhkiratul Khalil. It is reproduced here.

“Brother Molvi Khalil Ahmad Sahib! May your fuyoodh (spiritual grace and benefit) endure for a long time. Your letter was received today. In view of the weather there not agreeing with you, your return is necessary. Relocating on account of the weather is confirmed by the Hadith. However, since it involves livelihood, the matter is somewhat delicate. Therefore, until alternative arrangements are not made, leaving is not appropriate. It is, therefore, advisable to stay there for a while. You were much in demand in Muraadabaad. However, Molvi Abdul Haq Puri has now taken up the post there, but he is unable to fulfil his duties as are required. If it becomes advisable, I shall endeavour (to acquire a post for you) there or elsewhere. I shall inform you after arrangements are made, Insha’Allah.

18th Rabiul Awwal, 1293 Hijri.”

In accordance with the instructions of Hadhrat Maulana Gangohi (رحمة الله عليه), he (Maulana Khalil) stayed on in Bhopal until the Hajj season dawned. The urge to go for Hajj became over-powering. Hadhrat Maulana Khalil was granted leave. He also received a few months salary in advance. Although this money was not sufficient, his enthusiasm impelled him to proceed. This episode is described in detail in Tadhkiratul Khalil.

On reaching Makkah Mukarramah, he presented himself at the home of Hadhrat Haji Imdadullah (رحمة الله عليه). The pleasure of Anwaar-e-Baatiniyyah (spiritual light) there was most wonderful. This was the first Hajj of Hadhrat Maulana Khalil Ahmad (رحمة الله عليه). It has been discussed in great detail in Tadhkiratul Khalil.

After completing Hajj, his intention was to proceed to Madinah Munawwarah. However, the road to Madinah was dangerous. Even those people who had already commenced the journey to Madinah were returning because of the danger. Anarchy, strife and killing were rampant. Hadhrat Haji Sahib said:

“Molvi Khalil Ahmad, what is your intention? I have heard the Hujjaaj are returning home in large numbers on account of the danger and unsafety of the road to Madinah.”

Maulana Khalil Ahmad replied:

“Hadhrat, I have resolved to go to Madinah Tayyibah. The appointed time of maut cannot be delayed anywhere. If it comes in this Road (to Madinah), what greater fortune does a man wish for? It is by the grace of Allah Ta’ala that he has brought me thus far. If now, I abandon the journey to Madinah on account of the fear for death, then who can be more unfortunate than me?”

Hadhrat Haji Sahib’s face brightened up with pleasure, and he commented:

“Enough! Enough! For you the advice is that you should certainly go. Insha’Allah, you will reach.”

Thus, Hadhrat Maulana Khalil took leave and set out for Madinah Munawwarah. He said:

“Only I know of the great peace and comfort I experienced along the journey. I stayed about two weeks in the sacred precincts and reached home safely.”

In this journey, Hadhrat Maulana Khalil Ahmad (رحمة الله عليه) received authorisation in Hadith from Shaikhul Haram Maulana Shaikh Ahmad Dahlan and from Shaikhul Mashaa-ikh Hadhrat Shah Abdul Ghani Mujaddid Naqshshabandi Dehlawi who had taken up residence in Madinah. This is recorded in detail in the beginning of Musalsalaat. The authorisation from Shaikh Ahmad Dahlan was acquired in Makkah Mukarramah while that of Hadhrat Shah Abdul Ghani was obtained in Madinah Munawwarah after Hajj in the year 1294.

After returning from Hajj, Hadhrat Maulana Khalil Ahmad (رحمة الله عليه) had no intention of returning to Bhopal because the weather conditions there were not favourable. After staying a few days in his hometown, Ambheta, he left in Jamaadil Ula, 1294, for Sikanderaabaad in the district of Balandshahr where he took up a post as Mudarris in Madrasah Arabiya Jaami' Musjid.

However, here the people of Bid'ah vehemently opposed him. They left no stone unturned to harm him, hence he sought permission from Hadhrat Gangohi (رحمة الله عليه) to return. However, Hadhrat Gangohi (رحمة الله عليه) refused permission and wrote the following letter:

“Molvi Khalil Ahmad Sahib, Assalaamu Alaikum warahmatullah wa barakatuhu!

Your letter has been received and contents noted. Do not permit the latest developments to alarm you. In this world occur events which please and displease. Continue with your mission. If the opponent is bent on harming you, then know that the Supporter is protecting you.

As far as possible, do not resort to abandonment. ... It is better to keep all happy. Perhaps it will prove beneficial. Allah Ta'ala said.

“Thus, because of the mercy of Allah, you are affectionate towards them.”

However, there is no hope that this sect (viz. Ahl-e-Bid’ah) will become pleased, especially when they are exhorted by their lecturers (to oppose you).

Was-salaam

Friday, 16 Jamadith Thaani 1294”

However, despite the affection and affability shown by Hadhrat Maulana Khalil Sahib, the intransigence of the people there went on increasing, hence with the permission of Hadhrat Gangohi (رحمة الله عليه), he handed in his resignation and returned.

In that very year, 1294, in the month of Shawwaal an august group consisting of the Akaabir of Hindustan departed for Hajj. In this group were the illustrious stars of Knowledge and Piety, viz. Hadhrat Gangohi, Hadhrat Nanotwi, Hadhrat Maulana Mazhar, Hadhrat Maulana Muhammad Yaqub (Chief Mudarris of Daarul Uloom Deoband) as well as other senior Ulama. Although Hadhrat Saharanpuri (Maulana Khalil – رحمة الله عليه) had a great desire and wish to accompany this august caravan of seniors, Hadhrat Gangohi (رحمة الله عليه) did not consent on account of some difficulties regarding travelling arrangements. Moreover, because Hadhrat Maulana Khalil Sahib had just returned from Hajj. This illustrious group returned from Hajj in the month of Rabiul Awwal 1295.

On their return, a letter from Molvi Shamsuddin, Chief Justice of Bhawalpur, was awaiting Maulana Muhammad Yaqub Sahib. The letter was a request for a very highly qualified Ustaad. Many qualities were stipulated in the letter. The Ustaad had to be a young man, extremely intelligent, an expert in all branches of Knowledge, an embodiment of virtue and character, who could be an exemplar for students, etc. Hadhrat Maulana Yaqub (رحمة الله عليه) selected Maulana Khalil Ahmad for this post.

Hadhrat would often say that he had declined the offer, saying that he was not adequately qualified. However, Maulana Muhammad Yaqub (رحمة الله عليه) said:

“The Ahl-e-Ilm (the Ulama) usually consider themselves in this way (i.e. that they are not adequately qualified). You consider yourself unqualified because you still have your seniors above you. However, when you go outside you will not find anyone as qualified as yourself.”

Finally, by the unanimous opinion of Hadhrat Maulana Yaqub (رحمة الله عليه) and Hadhrat Maulana Gangohi (رحمة الله عليه), Maulana Khalil Ahmad (رحمة الله عليه) took up the post in Bhawalpur for a monthly salary of 30 rupees.

While he was in Bhawalpur, he undertook a second Hajj journey which he, himself describes in his Biyaadh. This journey is also described in Tadhkaratul Khalil. It took place in the month of Shawwaal 1297. The year 1296 mentioned in Tadhkaratur Rashid is a printing error.

It was on this blessed journey that Hadhrat Haji Imdadullah (رحمة الله عليه) bestowed the mantle of Khilaafate to Hadhrat Saharanpuri (رحمة الله عليه) and presented his mubarak amaamah (turban). This is mentioned in the second volume of Tadhkaratur Rashid as follows:

“When the honourable Maulana went on Hajj the second time to Makkah Muazzamah, Imaam-e-Rabbani (Maulana Gangohi) wrote to Haji Sahib (Haji Imdadullah) requesting him to confer the mantle of Khilaafat to Molvi Khalil Ahmad Sahib.

On seeing Maulana, Hadhrat Haji Sahib became extremely happy. During Muharram 1297 he presented the document of Khilaafat adorned with his seal and in a state of elation he removed his blessed turban from his head and placed it on Maulana’s head.

The honourable Maulana presented both gifts to Imaam-e-Rabbani and said:

‘I am not deserving of these. This is only your affection and grace for me.’

Hadhrat Gangohi replied:

‘May these be blessed for you. He then signed the Khilaafat Naamah (Document of Khilaafat) and handed it together with the turban to Maulana Sahib.

The respect of Maulana Khalil was such that whenever he would initiate (make bay’t of) a Mureed, he would instruct him (the Mureed), after having made taubah for past sins, to say:

‘I have made bay’t to Hadhrat Maulana Rashid Ahmad Sahib on the hands of Khalil Ahmad.’ ”

In this narrative, the date Muharram 1297 is a printing error. Hadhrat’s departure for Hajj was in Shawwaal 1297.

The turban mentioned above, is the same blessed turban which Hadhrat Saharanpuri (رحمة الله عليه) presented to my father, Hadhrat Maulana Muhammad Yahya Sahib (رحمة الله عليه) on the occasion of the bestowal of the mantle of Khilaafat to him. This episode is narrated by Maulana ashiiq Ilahi Sahib in Tadhkaratul Khalil. He writes:

“Molvi Muhammad Yahya Sahib marhoom was my benefactor and sincere friend. His hidden excellencies and auspicious states require a separate volume. After all, he must have been a somebody for Imaam-e-Rabbani to love more than his own offspring. Hadhrat Rabbani (i.e. Maulana Gangohi) often said that he was the staff of old age and the eyes of the blind.

Occasionally if he (Maulana Muhammad Yahya) would disappear for a few minutes for some work, Imaam-e-Rabbani would become perturbed and restless. He spent twelve years in

such love and affection which cannot be explained. This endured until the demise of Hadhrat Imaam-e-Rabbani.

Hadhrat Maulana Khalil Ahmad (رحمة الله عليه) whose foresight had discerned the worth and value of Maulana Muhammad Yahya twelve years ago, went specially to Gangoh to present the turban which Murshidul Arab wal Ajam (i.e. Hadhrat Haji Imdadullah) had presented to him. On this occasion while placing the mubaarak amaamah on Maulana Muhammad Yahya's head with his blessed hands, he said:

‘You are deserving of this. Until this day I was its protector and trustee. Alhamdulillah! Today, I have handed the haq (right) to the rightful one and am now relieved of the responsibility of this amaanat (trust). I authorise you to initiate any seeker into the four Silsilahs and to show him the Name of Allah.’”

The third and all subsequent Hajj journeyes of Hadhrat Maulana Khalil Ahmad (رحمة الله عليه) were undertaken from Sahaaranpur. The third Hajj was after the heart-rending demise of Hadhrat Qutub-e-alam Gangohi (رحمة الله عليه). Consolation for the immense grief which he suffered as a result of this event could be obtained only from his presence at the Holy Grave of Rasulullah (صلى الله عليه وسلم).

His fourth Hajj was in 1328. In this year Hadhrat Aqdas Shah Abdur Raheem (رحمة الله عليه) went for Hajj accompanied by a large group of his khuddaam (mureeds) and companions. Hadhrat Saharanpuri accompanied Hadhrat Aqdas Raipuri (i.e. Hadhrat Abdur Raheem) as far as Delhi. On his return from Delhi, Janab Shah Zahid Husain Sahib of Bahat prevailed on Hadhrat Saharanpuri to also proceed for Hajj. He said that he too would accompany Hadhrat. Perhaps this insistence was the effect of the yearning and enthusiasm which over-whelmed the heart of Hadhrat Saharanpuri as a consequence of the departure of Hadhrat Raipuri (رحمة الله عليه). Hence, he accepted the offer after much pressure was brought on him to do so by Shah Zahid Husain. Thus, he departed from Sahaaranpur

during the middle of Thil Qa'dh and reached Makkah Mukarramah on 6th Thil Hajj.

After Hajj he went to Madinah Munawwarah via the route of Yambooh'. He stayed 22 days there. He returned to Sahaaranpur at the end of Safar 1329.

The fifth Hajj was a momentous occasion which took place in Shawwaal 1332 in the company of Hadhrat Shaikhul Hind (رحمة الله عليه). However, he did not obtain the companionship of Hadhrat Shaikhul Hind (رحمة الله عليه) from the beginning of the journey. However, a week before the journey, four illustrious personalities gathered for top-secret discussions in the library of Mazaahirul Uloom. These august personalities were Hadhrat Saharanpuri, Hadhrat Shaikhul Hind, Hadhrat Aqdas Shah Abdur Raheem Raipuri and Maulana Al-Haj Hakeem Ahmad Rampuri (رحمة الله عليه). No one else besides these four was allowed to participate in the talks

For a full week these discussions continued in privacy. Daily after Ishraq Salaat, they would go into privacy. At midday word would repeatedly come from the home of Hadhrat Saharanpuri to announce that meals were ready.

They would reply: "We are coming." They would descend from upstairs just before Zuhr Athaan and after quickly having their meals, perform Zuhr Salaat, then immediately seclude themselves to continue their talks until after the Athaan of Asr. After Asr there would be no majlis (gathering at which Deeni instructions was imparted). However, sometimes after Maghrib there would be a majlis.

Everyone was curious to know what transpired at such lengthy and secret talks which lasted for a whole week, but no one had any inkling.

At the time, I was a child. I would ask every senior about these talks. My father had some idea what these discussions

were about. He, therefore, made some allusions which would satisfy my curiosity.

During the absence of Hadhrat Shaikhul Hind (رحمة الله عليه), the responsibility of his duties was assumed by Hadhrat Raipuri (رحمة الله عليه).

Although these personalities held high aspirations (*this is a reference to their Jihaad Plan for unshackling India from British imperialism – Translator*), Allah's Decree did not permit their attainment.

In Makkah, on account of the excesses and oppression of Shareef Husain (the Turkish governor of Hijaaz), Hadhrat Saharanpuri was compelled to return before Hajj during Shawwaal 1334, while Hadhrat Aqdas Shaikhul Hind (رحمة الله عليه) was imprisoned and exiled to Malta (by the British government).

Although in Tadhkaratul Khalil it is mentioned that Hadhrat Saharanpuri returned from this journey in Shawwaal, he in fact departed from Makkah Mukarramah at the end of Shawwaal and his ship reached Bombay on the 8th Thil Qa'dh. As he disembarked from the ship he was handed the telegram announcing the demise of my honourable father, Hadhrat Maulana Muhammad Yahya (رحمة الله عليه). This news aggravated the grief he suffered as a result of the difficult events which transpired in the year of his residency in Makkah Mukarramah.

To compound all this, as he alighted from the ship, he along with his wife and brother, Haji Maqbool Ahmad Sahib who was Hadhrat's right-hand man, were taken into custody. The three together with their luggage were taken to Nanitaal. The episode of their prolonged interrogation which lasted several days is quite lengthy. Finally, by the fadhil of Allah Ta'ala, they were released.

His sixth Hajj took place in 1338. He left from Sahaaranpur on 2nd Sha'baan. I too accompanied him on this journey. There was some delay in Bombay regarding embarkation because the retinue of Hadhrat's companions was approximately 300 and Hadhrat disliked to embark without all his companions. Two ships sailed without them since passage for the entire group was not available on any one of these. Tickets for the entire group were purchased well in advance on a third ship.

Those were very difficult days in Bombay where it was extremely difficult for Deobandis to live publicly. Some sincere friends had, therefore, arranged accommodation for the group in a tent pitched in the veld on the outskirts. Finally, they reached Makkah Mukarramah on the 11th of Ramadhaanul Mubarak.

In spite of Hadhrat's weakness and dizziness as a result of the ship's rocking, he himself conducted the Taraaweesh Salaat while standing. He would recite half Juz in 8 raka'ts and another quarter Juz in the remaining 12 raka'ts was recited by me. On reaching Makkah Mukarramah, Hadhrat performed Taraaweesh behind a highly qualified Qaari who recited two Juz nightly. This recitation was from the beginning. In addition, Hadhrat would recite his own Qur'aan in Nafil Salaat.

When Hadhrat reached Makkah Mukarramah, Hadhrat Maulana Muhibbuddin Muhajir-e-Makki who was among the Khulafaa of Hadhrat Haji Imdadullah (رحمة الله عليه), and who was a great Saahib-e-Kashf (one who receives divine inspiration), while embracing him (Hadhrat Saharanpuri) said:

“Maulana, why have you come here? The greater Qiyaamah is about to be enacted here. Return immediately to Hindustan after Ramadhaan.”

Hadhrat said to us (his companions):

“It was my intention to take up residence in Madinah Tayyibah, but Maulana Muhibbuddin Sahib vehemently forbids it. I have already visited Madinah Tayyibah several times. Since this is your first Hajj and it is not known if you will again get this opportunity, therefore, proceed to Madinah.”

The times were so unsafe and dangerous that before Hajj some people would hazard the trip to Madinah and after Hajj a very few would venture to Madinah. Neither life nor property was safe.

The government of Shareef Husain had no control beyond the confines of Makkah. Killing and plundering were rampant. Only three-day visas were granted to stay in Madinah Tayyibah. If anyone wished to stay more than three days, a daily fee of one guinea (gold coin) had to be paid to the Bedouin in charge of the caravan. But this extended stay was possible only with the consent of the Bedouin.

A few of us khuddaam (servants/companions), with the blessings of Hadhrat and the mercy and grace of Allah, finally reached Madinah Tayyibah, travelling clandestinely, initially along the coast, then through the valleys of Mount Ghaa-ir. The story of this journey is indeed long and interesting.

One of the manifestations of the innumerable bounties and grace of Allah Ta’ala, which have always been with this humble one (*Hadhrat Shaikh Zakariyyah – Translator*), was that instead of three days, I was able to stay 40 days in Madinah Tayyibah. This is truly an example of the bounties stated in the Qur’aanic aayat:

“And, if you count the bounties of Allah, never will you be able to enumerate them.”

On reaching Madinah, one of the camels of our caravan died on account of sheer exhaustion. Neither did the jammaal (owners of the camel) have sufficient funds to purchase

another mount, nor did we possess enough money to advance a loan with which another camel could be purchased. Hadhrat Saharanpuri had calculated our expenses for the journey and for a three-day stay in Madinah. Thus, we were given sufficient money only for this. The rest of our funds were left in the safe custody of the trader, Haji Ali Jan.

Whenever the jammaal would ask us for a loan to enable him to purchase a camel, we would ask him for a loan to buy food, saying that we had made arrangements for only three days. May Allah Ta'ala grant him a good reward. The poor man repeatedly presented excuses for the delay. When one of our associates would sometimes complain to the Ameer of Madinah, he too would apologise and instruct us to be patient. He would also threaten the Bedouin (in charge of our caravan).

The stay of this journey is very interesting and wonderful. But, it is not my intention to write my autobiography here. I have simply digressed from my topic and wrote these few lines.

After Hajj we returned with Hadhrat Saharanpuri. Hadhrat reached Sahaaranpur during Safar 1339.

The seventh Hajj was the journey in which Hadhrat bid a final farewell to Hindustan. On the insistence of the Khuddam of Hyderabad, it was arranged for Hadhrat to stay over, one week in Hyderabad. The departure from Sahaaranpur for Hyderabad was on 16th Shawwaal 1344.

It was also agreed that I accompany Hadhrat as far as Hyderabad. However, at the station, precisely at the moment of departure after taking up seats, it was discovered that Hadhrat's main item of luggage was left behind in his room. This suitcase contained all his amaanaat (items of trust) as well as the funds for the journey. I, therefore, had to return as the train departed. I reached Hyderabad the next day with Hadhrat's suitcase.

After staying about a week in Hyderabad, Hadhrat left for Bombay. According to plan, the rest of the companions together with Ammajee (his wife) left from Sahaaranpur directly for Bombay on the 23rd Shawwaal while Hadhrat departed from Hyderabad at 9 a.m. on Saturday 25th Shawwaal. He reached Bombay on Sunday morning.

From Bombay, the ship sailed on the 7th Thil Qa'dh. The ship docked on the 17th at Kamraan, and sailed from there on the 18th, reaching Jiddah on the 21st. From Jiddah the journey to Makkah Mukarramah was by camels. The party reached Makkah Mukarramah on the 25th.

Hadhrat had rented a house in a narrow street opposite Baab-e-Ibrahim. Hadhrat together with three or four Khaadims stayed in this house.

On the 8th we left for Mina. Hadhrat and Ammajee were on one camel. Some other close companions were nearby on other camels. Some of us, Khuddaam, walked on foot alongside Hadhrat's camel. In Mina we stayed in the tent of the Mutawwif. One tent was for the ladies, in which Ammajee and a khaadimah (female companion) stayed. In another tent, Hadhrat and we, the khuddaam stayed. After completing the Hajj, the stay in Makkah Mukarramah was for a few days. It was then decided to proceed to Madinah. On the 22nd Thil Hajj, Tabrez started. A few camels at a time would leave and stop over at Jarwal.

Tabrez is a well-known practice associated with travel by camel-caravan. The caravan halts for a night about a mile or two outside Makkah. The purpose for this halt is to enable people to return to Makkah to bring any goods or persons left behind. The actual journey commences after this halt at Tabrez. Nowadays, in view of modern transport, people are no longer aware of the practice of Tabrez.

The departure was planned for the 24th, but the government confiscated 23 camels. This resulted in a delay of two days. Therefore, we left two days later after Asr Salaat at 9 o' clock Arabic time from Jarwal. Some had left and performed Asr Salaat in Tan'eem. At 6 o' clock, Arabic time, we reached Waadi Faatimah where there were many orchards of very tall date trees. There was also a small stream of very sweet water. We bathed in the stream and ate of the dates.

From here we left at Zuhr on Thursday and reached Asfaan on Friday morning at 12 o' clock, Arabic time. The camels of the caravan trailed in until 2 o' clock, Arabic time. Here was a well. It is said that the saliva of Rasulullah (صلى الله عليه وسلم) had mingled in the water of this well. Here were many scattered date trees. There were no orchards. There were also several wells, the water of which was very sweet. Dates, fowls, goats and sheep were in abundance and very cheap.

We left Asfaan at 8 o' clock Arabic time. We accomplished the long and arduous mountain climb before Maghrib and reached Daf at 6 o' clock Arabic time on Saturday night. However, on account of the steep mountain climb, the camels trailed in until 9 o' clock at night. Here too, dates were in abundance. Delicious bread was being sold very cheaply. Milk too, was available in abundance.

We departed from here after Asr Salaat and reached Qadeemah on Sunday morning at 9 o' clock Arabic time. Qadeemah was a big town where government offices, officials and police were much in view. The different routes from Makkah converged here. Also, those coming from Jiddah would converge here.

There was a shortage of water and the available water was brack.

After Zuhr Salaat at 6 o' clock, we left and reached Raabigh at 2 o' clock Arabic time in the morning on Monday. Raabigh was quite a big city. However, on account of war between the Najdis and Shareef, the city was destroyed and desolate. Nevertheless, there was a market-place catering for needs. Some traders here performed a postal service. For a fee would they deliver letters for Yamboo and Jiddah to the post office. All caravans stopped here compulsorily for one night.

We departed from Raabigh Tuesday evening after Asr at 9 o' clock Arabic time and reached Masturah on Wednesday morning at 12 o' clock. Generally, all the wells were very brack. Whatever was cooked with this well-water also became bitter. However, with the barkat of Hadhrat we located very sweet water. It was learnt that the government had just recently dug a few wells from which sweet water was obtainable by the fadhl of Allah Ta'ala. This water was sweeter than the water of even Raabigh and Qadeemah.

Wednesday evening at 9 o' clock after Asr we departed and reached Bir-e-Shaikh on Thursday morning at 11 o' clock Arabic time. Although there existed a market-place, milk was not available.

After Asr we left and reached Bir-e-Banil Hassaan on Friday at the time of Sahri. This place was also called Bir-e-Shaikh Abdullah at the time. It is said that Hasaan was a famous chief who had seven children. He was very wealthy. This settlement is named after him. Several roads from here lead to Madinah Tayyibah. Some caravans accomplish this journey in three manzils (halts), while others do it in four manzils.

The caravan of Hadhrat left Bir-e-Hassaan on Friday after Zuhr Salaat and reached Ghals on Saturday morning, leaving again after Zuhr Salaat. On Sunday morning the caravan reached Fareesh. The various caravans had all gathered here.

From Fareesh we left during the evening of Sunday and reached Madinah Munawwarah (May Allah increase it in dignity and honour) on Monday at the time of Chaasht. If Thil Qa'dh had 30 days, then the date on this day would have been the 8th Muharram and if Thil Qa'dh had 29 days, the date would be the 9th Muharram. Azeezul Hasan Kandhalwi Marhoom whose camel had separated from our caravan, halting at other places, writes in his Biyaadh that the date of arrival in Madinah Tayyibah was the 19th July, Monday morning. In Taqweemul Aam, the date of arrival is said to be the 19th July corresponding with the 8th Muharram on Tuesday. However, in Arabia a difference of a day in the dates is common, hence the 19th July corresponds with the 8th Muharram (Tuesday) in Arabia.

Hadhrat Aqdas Maulana Al-Haj Sayyid Ahmad (the elder brother of Shaikhul Islam Hadhrat Maulana Sayyid Husain Ahmad Madani (رحمة الله عليه) had rented a house in Madrasah Shariyyah Qadeem. Qadeem is mentioned here in relation to the present new building which was erected as a consequence of the great changes and re-development schemes during the Saudi regime. The old (qadeem) Madrasah building was a very simple and appealing structure. Its main portal was located on the main road facing Baabun Nisaa. The small door was on the southern side opening into a narrow street.

The ground floor of this house was taken up by Hadhrat Maulana Sayyid Ahmad Sahib. Hadhrat Saharanpuri occupied the second floor where he wrote the kitaab, Bazlul Majhood. The third floor was occupied by the females of Hadhrat Maulana Sayyid Ahmad. Adjacent to this, towards the side of Baabun Nisaa was the residence of the Hadhrat Saharanpuri's females.

After Ishraaq Salaat, Hadhrat Saharanpuri (رحمة الله عليه) would go to the room where he would write his kitaab and remain there for a few hours in complete solitude engrossed in

writing Bazlul Majhood. He would thereafter have his meals in the same room. The food of Hadhrat would come from his home and from upstairs would come the food of Hadhrat Maulana Sayyid Ahmad Sahib. I was regarded as their guest by both these seniors, hence I would participate in their meals. This became apparent when once during my year-long stay I could not join them for meals due to a severe fever. Meals would be sent to me by both seniors separately, after Zuhr, on a regular basis. Throughout the duration of the year's stay, I did not have to make my own arrangements for food.

After meals, Hadhrat would go to the zanaanah (the quarters occupied by his females). After a short nap (qailulah), he would leave for Musjid-e-Nabawi before Zawwaal (midday). The Zuhr Athaan would be announced soon after Zawwaal. Hadhrat would engage in tilaawat of the Qur'aan Shareef for about an hour from a few minutes after Zuhr Salaat. Thereafter, he would be occupied studying (the book) Wafaa-ul Wafaa. After Asr Salaat, he would proceed to the home of Maulana Sayyid Ahmad Sahib (رحمة الله عليه) on the ground floor and remain there until Maghrib.

Here (at the home of Maulana Sayyid Ahmad Sahib), Hadhrat would keep his majlis which would be open to the public. Both local residents and foreigners coming for Ziyaarat attended the majlis. On these occasions Hadhrat Maulana Sayyid Sahib took great delight serving green tea to all present.

During Rabiul Awwal 1345, Hadhrat Abdul Qadir Raipuri (رحمة الله عليه) arrived in Madinah Tayyibah with a few of his close associates. Despite his illness, he would regularly attend Hadhrat Saharanpuri's majlis after Asr. However, some of Hadhrat Raipuri's associates would not attend. In this regard Hadhrat Raipuri one day complained to Hadhrat Saharanpuri:

“Hadhrat, insensitivity is predominating. Firstly, these people (referring to his associates) should have realised that when I am

attending regularly, they too should ensure their attendance. Secondly, I have even reprimanded them for their absence.”

Hadhrat Saharanpuri (رحمة الله عليه) responded forcefully:

“Hadhrat, never! I feel highly embarrassed in this (i.e. in any attempt to canvass others to attend his bayaan). I never exhorted anyone to become bay’t to my Shaikh (Hadhrat Qutb-e-Alam Gangohi). I consider my Shaikh to be the Sun (of spiritual guidance and illumination). Whoever is not keen to derive celestial illumination from him, is the loser himself.”

Hadhrat then pointing to me said:

“It is the habit of this father and son (referring to myself and my father) to cling to the person who offers even the slightest attention to them.”

In fact, I had for several days repeatedly requested Hadhrat:

“Hadhrat, a certain person is very sincere. Although he is devoted to Hadhrat, he completely abstains from thikr and shaghl. Hadhrat should write instructing him to observe thikr.”

Each time Hadhrat’s response would be: “When he asks, I will instruct. Why should I show him when he does not enquire?”

A day before the episode of Hadhrat Raipuri, I said to Hadhrat Saharanpuri (رحمة الله عليه): “If you permit, I shall myself write to that person (i.e. the sincere devotee referred to above).”

Hadhrat replied: “Don’t write anything on my behalf. You may write whatever you wish.”

As mentioned earlier, on arrival in Madinah Tayyibah, Hadhrat engrossed himself in the completion of his Kitaab, Bazlul Majhood which had reached the forth volume prior to

arrival in Madinah Tayyibah. On reaching Madinah Tayyibah, Hadhrat commenced with Kitaabul Janaa-iz. In the beginning of the manuscript of Bazlul Majhood written in Madinah Tayyibah, the following is recorded:

“13th Muharram 1345 Hijri, Saturday in Madinah Munawwarah.”

The solitude which Hadhrat experienced, coupled to the barakaat of Madinah Tayyibah enabled him to complete one and a half volumes in 7½ months. Three and a half volumes of Bazlul Majhood were completed in approximately 9½ years while one and a half volumes were accomplished in 7½ months. The work was written in Maulana Sayyid Ahmad's room as mentioned earlier. But for the acquisition of barkat, its completion was rendered in Musjidun Nabawi in the blessed place known as Raudhatum min Riyaadhil Jannat (a Garden from the Gardens of Jannat). Thus, at the end of Bazlul Majhood Hadhrat wrote:

“With the taufeeq and strength granted by Allah Ta’ala, it has been accomplished in Madinah Munawwarah, in Raudhatum min Riyaadhil Jannat near to the Grave of the Leader of the progeny of adam, the Leader of creation and the universe, on the 21st Sha’baan 1345 from the migration of Nabiyyul Ameen. O Allah! Accept it from us as you accept from Your close and pious servants. Make it purely for your Gracious Sake and forgive us for our sins, errors and acts which are not pleasing to you. Verily, You are most forgiving and gracious. You are the Rabb Who is oft-forgiving and merciful.”

Hadhrat was overwhelmed with happiness on the completion of Bazlul Majhood. On the accomplishment of his work, Hadhrat entertained the Ulama of Madinah to a lavish feast. The invitation was printed in Arabic. The original invitation is together with the manuscript of Bazlul Majhood in the Madrasah library. It is reproduced hereunder:

Bismillaahir Rahmaanir Raheem

All Praise is due unto Allah, The One. Salaat and Salaam be upon him after whom there will be no Nabi.

Honourable Hadhrat Shaikh

May your fuyoodh endure.

Assalaamu Alaikum wa rahmatullahi wa barakatuhu.

Allah Ta'ala has favoured the one who in extending this invitation, with the compilation of Bazlul Majhood which is the Sharah (commentary and elucidation) of Abu Dawood. He has granted its completion in the Holy City of Saahibul Mu'jizaat (the Performer of Miracles). May the choicest blessing be on him and his family. May Allah Ta'ala accept it for His Gracious Sake and may He permit Islam and the Muslimeen to derive benefit therefrom, Aameen.

Your presence is desired after Salaatul Juma' on the 23rd Sha'baan 1345 at Madrasatul Uloomish Shariyyah to participate in meals in conclusion of my happiness. Your presence is being anticipated. Shukr unto Allah. Was-salaam.

The inviter,

Khaadim of the Talabah

Khalil Ahmad

The dotted lines are the space where the name of the invited person was written.

After the completion of Bazlul Majhood, the morning part which was formerly devoted to writing this Kitaab, as was explained earlier, was now utilized also for studying Wafaa-ul Wafaa and other books which had accumulated during Hadhrat's stay in Madinah Tayyibah.

A few days later, the mubarak month of Ramadhaan commenced. During the holy month, Hadhrat would engage in tilawat after Ishraaq for a considerable time. Then after a short

nap would he return to the Musjid before Zawwaal. He would return home after Zuhr. Ammajee, as well as myself would listen to Hadhrat's Qur'aan. After Zuhr, I would present myself at Hadhrat's place of residence at the appointed time.

According to the usual practice, Hadhrat would proceed after Asr to the residence of Hadhrat Maulana Sayyid Ahmad (رحمة الله عليه). He would leave for Musjid-e-Nabawi a short while before Maghrib and make iftaar there with dates and Zam Zam water. After Maghrib, Hadhrat would recite two juz in Nafl Salaat on the roof of Madrasah Uloom-e-Shariyyah and I would listen to his recitation. He would sit and perform this Nafl.

After performing Isha Salaat in Musjid-e-Nabawi, Hadhrat would return to the Madrasah and perform Taraaweeh behind Qaari Muhammad Taufeeq Sahib who recited two juz with utmost reverence and tranquillity. The Taraaweeh would end at 5 o' clock Arabic time or 12:30 a.m.

He would then retire for a rest at about 6 o' clock Arabic time (1:30 a.m.). I was instructed to wake him at 8 o' clock Arabic time (3:30 a.m.). Besides one or two occasions, I cannot remember finding Hadhrat sleeping.

Thereafter Hadhrat would listen to two juz of two students of Madrasah Shariyyah. He would listen to them separately, following each student (in Nafl Salaat). Hadhrat was enthusiastic about listening to the Qiraat of Naafi'. Both these students were Maalikis and recited according to the Qiraat of Naafi'.

Towards the end of the Holy Month Hadhrat became affected with paralysis, hence he moved about with difficulty. The paralysis had in fact begun after accomplishment of Bazlul Majhood when he was afflicted with severe fever, colds, etc. But, as the result of the barkat of the Holy Month, these illnesses disappeared with the dawn of Ramadhaan Mubaarak. However,

the illness reappeared two or three days before Eid and then paralysis set in. Sometimes the sickness would disappear and sometimes reappear. This pattern remained until the time of his demise.

In reality, Hadhrat's health and strength were in the accomplishment of Bazlul Majhood. At the end of the Holy Month he experienced the effects of partial paralysis. This too, would sometime disappear, only to reappear later. Even on Eidul Fitr, the effect of the paralysis was predominant. He was, therefore, unable to attend the Eid Salaat in the Haram Shareef. However, later (after all had left for the Eid Salaat), he regained some strength. With the aid of a stick he limped towards the Musjid Shareef.

After we had returned from Madinah Tayyibah, Hadhrat would continue attending the Haram Shareef, albeit with some difficulty. In the month of Rabiuth Thaani 1346, the severity of his illness intensified. Fever, colds and paralysis increased. Sometimes, the sickness would lessen. When the severity of his illness increased he could not go to Musjid-e-Nabawi. However, when he felt somewhat better, he would go to the Musjid with the support of a stick and an assistant.

In the first week of Rabiuth Thaani 1346 he experienced a pain in the chest, which would disappear by massaging.

In the second week, on the request of some Ulama of Madinah, he opened the dars (class) of Abu Dawood Shareef after Asr at the residence of Maulana Sayyid Ahmad. After imparting lessons for two days, Saturday and Sunday, while returning from Zuhr Salaat on Monday, he mentioned that he was again experiencing pain on the chest. He added that he had felt a similar pain three or four days earlier, which disappeared within two or three hours after massaging. On reaching the house, he was massaged. At the time of Asr although the pain had decreased, the weakness did not permit him to go to the

Haram Shareef. He performed Asr Salaat at home behind Molvi Sayyid Ahmad Sahib. In spite of his weakness, he stood and performed Salaat.

His weakness increased and instead of feeling feverish he started to feel cold and perspired. He could not perform Maghrib standing. Even while sitting, he requested Molvi Sayyid Ahmad Sahib to perform the Salaat short and quickly. His condition deteriorated and he performed Isha Salaat sitting on the bed. He spent the night in restlessness reciting the Kalimah, Istighfaar and Durood. He did not get a wink of sleep.

Tuesday morning he again performed Fajr Salaat sitting on the bed. His perspiration and coldness went on increasing. It was clear that this morning was his last morning. Medication carried on during the day.

At the time of Zuhr he was overcome with so much weakness that he was unable to make wudhu. With tayammum he performed Salaat sitting on the bed. Thereafter, movement became very difficult.

By Asr time his condition had further deteriorated greatly. He performed Asr with much difficulty. By Maghrib he no longer had any strength to lift himself. The khuddaam performed their Salaat separately and were waiting in anticipation for Hadhrat to slightly recover for Maghrib Salaat. But Hadhrat's relationship with the world was completely severed. Besides Paas Anfaas (this is a method of thikr by breathing), nothing else was discernible. He did not respond to any talk nor ask anything.

Twenty four hours had passed in complete silence and on Thursday 16th Rabiuth Thaani 1346 in Arabia, and 15th Rabiuth Thaani 1346 in India, Hadhrat reached his final destination proclaiming aloud 'Allah! Allah!' And, suddenly he closed his eyes and was silent.

Inspite of the short time available, the arrangements for burial were quickly accomplished. Sayyid Ahmad Tawwab Sahib gave the ghusl while Abus Saud handed on water. Molvi Sayyid Ahmad and Molvi Abdul Kareem assisted. The Janaazah was quickly prepared and was brought outside the Musjid Shareef and placed near the Baab-e-Jibraeel for the Janaazah Salaat. After Maghrib Salaat, Maulana Shaikh Tayyib, the Rector of Madrasah Shariyyah conducted the Janaazah Salaat. The Janaazah was thereafter taken to Jannatul Baqi (the qabrustan in close proximity to Musjidun Nabawi).

Inspite of the fact that because of little time available, the news of Hadhrat's demise could not be disseminated, the crowd was so large that numerous people could not gain the opportunity to apply their shoulder to the Janaazah as much as they endeavoured to do so. In fact, it was considered a great boon to be able to simply touch the Janaazah.

Finally his celestial body which had dissolved and was consumed by the fire of Divine Love was assigned to the grave before Ishaa. That night was the night of extreme happiness, for Hadhrat had repeatedly expressed in both word and writing:

“Would that my sand (body) be mingled with the holy sand of Baqi.”

Al-hamdulillah! His wish was fulfilled.

(إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

Miscellaneous Anecdotes

1) On the occasion of Hadhrat's fifth Hajj when he went to Musjidul Haraam for Tawaaf-e-Qudoom, I (i.e. Maulana Zafar Ahmad Thanwi) was sitting by Maulana Muhibbuddin who was among the senior Khulafaa of Hadhrat Haji Imdadullah. He was also well-known as a Saahib-e-Kashf (one who receives inspiration from Allah Ta'ala). At that time Maulana was reciting his wird from a Durood Kitaab. Suddenly he turned to me and said:

“Who has entered the Haram at this time? The entire Haram is filled with anwaar (celestial illumination).”

I remained silent. Suddenly we observed Hadhrat Saharanpuri (رحمة الله عليه) who had just completed his tawaaf heading towards Baabus Safaa for the Sa-ee. He came near to Maulana Muhibbuddeen Sahib who stood up, smiled and commented:

“I too can say who has today come to the Haram.”

He then shook hands and embraced Hadhrat who proceeded for the Sa-ee.

Maulana Muhibbuddeen sat again on his place and said to me:

“Brother Zafar, Maulana Khalil is an embodiment of Noor. He is nothing besides Noor. I did not see Maulana Rashid Ahmad Sahib. I was told that he was a Qutubul Irshaad. Having seen Maulana’s Khulafa I can say that truly, he was Qutubul Irshaad, hence he produced such perfect men (such as Hadhrat Khalil Ahmad).”

2) Maulana Ashiq Ilahi Sahib writes:

“Hadhrat rarely employed the power of his heart. He would resort to it only on special occasions of need. There was a debate in Sahaaranpur between Muslims and an Aryah. The Aryah was transferred from Roopri to Sahaaranpur. Hadhrat was present in the gathering. Molvi Kifayatullah and Molvi Ahmadullah were appointed by the Muslims to record in writing the proceedings. However, Molvi Ahmadullah became tired and the duty devolved entirely on Molvi Kifayatullah.”

In the debate, on the side of the Aryah was a young, handsome Saadhu clad in red garb. He was reclining in an arm-chair. When a Muslim speaker would commence his speech, the Saadhu would sit up, lower his head (i.e. he resorted to his power of mesmerising/hypnotising). In consequence, the speeches of the Muslim speakers would be extremely disjointed and poor. Even Maulana Abdul Haq Haqqani was unable to

present his speech on Daur and Tasalsul (these are technical terms in the science of logic).

I (i.e. Maulana Ashiq Ilahi) then wrote a note to Mirza Azeez Beg, the chairman, informing him that when a Muslim speaker took the stand to speak, then this yogi cast his hypnotising influence, therefore, Maulana Khalil Ahmad Sahib should be notified. The chairman passed the note to Hadhrat. Immediately after reading the note, Hadhrat cast down his head. Thus commenced the battle of Haqq and Baatil between the spiritual hearts of the two. Within two minutes, the Saadhu stood up from the arm-chair looking restless, and left the gathering.

Thereafter, the speeches of the Muslim speakers were like the ocean let loose. In the end, eleven people embraced Islam.

During the afternoon meals on the same day, Hadhrat said: “I firmly believed that Islam would remain dominant. ‘Haq dominates and cannot be dominated.’

But, Allah Ta’ala is independent. His fear should be at all times and with everyone.

3) After the annual Jalsah of Madrasah Mazaaharul Uloom, the visitors from outside had left. The train for Punjaab arrived first and the travellers for Punjaab took up their seats.

A Saadhu coming from Hardawaar, who also happened to be on the train enquired about the large gathering on the station. A khaadim of Hadhrat informed him that here in Sahaaranpur was a great Shaikh and people from various places had come to meet him. They were now returning home. After the Saadhu enquired further about Hadhrat, he sat down silently.

The khaadim afterwards explained that after a while he experienced an alien feeling and severe pressure on his heart. There was no indication as to the cause of this condition

settling over the khaadim. His heart was gripped by fear and bewilderment. He was unable to distinguish night from day nor was he aware whether he was in a gathering or alone. He was caught in a spell of extreme bewilderment inspite of the coach being packed to capacity. He even lost the ability of speech.

While embroiled in this fearful state, he suddenly saw the resemblance of Hadhrat Saharanpuri whose reflection commenced to fall on his heart and he heard an inner voice commanding, Recite!

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

Although the tongue was dumb and numb, he started this thikr with his heart. Within a few minutes the terrible condition disappeared and serenity was restored to his heart and his ears resumed hearing. He heard the Saadhu saying:

“Truly, your Guru (i.e. Hadhrat) is highly qualified and very powerful.”

The khaadim said that he then understood that the spell over him was the inner influence which the Saadhu was exercising. He (the khaadim) then taunted the Saadhu:

“Is this all you could display? At least you should have demonstrated better ability!”

The Saadhu was dejected and his face displayed his defeat. He turned away and never spoke again.”

4) Maulana Zafar Ahmad narrates:

“I was six years in the service of Hadhrat Saharanpuri. I do not remember Hadhrat missing Takbir-e-Tahrimah except on one occasion. While making wudhu, his gums bled. The bleeding continued for a considerable time. He sent the khaadim to the Musjid with the instruction not to delay the Namaaz. On that day he missed Takbir-e-Tahrimah because of a valid reason, but even on that day he did not miss the raka’t.”

5) On the occasion of Hadhrat Gangohi's demise, the people were grieving. It was the time of Jumuah. Hadhrat observed a man wailing in grief and professing his love for Hadhrat Gangohi. He was crying out:

“Oh! Let me make ziyaarat of Hadhrat.”

It became difficult for people to perform Namaaz (on account of his antics), but because they regarded this man to be an ardent devotee of Hadhrat Gangohi, no one said anything. Hadhrat Saharanpuri went into the Musjid and after whispering something to Shaikhul Hind Hadhrat Mahmudul Hasan, he came outside. In anger he admonished the man saying:

“I know that you are very much grieved. I know that you are Hadhrat's devotee.”

Then Hadhrat ordered the man to be expelled from the Musjid. He said:

“Put him out of the Musjid. He is neither Hadhrat's khaadim nor has he love for Hadhrat.”

All the people were surprised.

Afterwards it was ascertained that he was a bid'ati who had applied to his hand a kind of powder which would blacken the face if rubbed on. This discovery was indeed a karaamat of Hadhrat Gangohi and the firaasat of Hadhrat Saharanpuri who saw through the pretence of this man.

6) Once on the occasion of the annual Jalsah of Mazaaharal Uloom, more than the expected number of guests came from the villages. The food prepared was not sufficient for even half the number. The Madrasah's officials were greatly perturbed. There was no time to prepare more food. Maulana Abdul Latief explained the position to Hadhrat. He said: “Cover the food with sheets. I am coming now.” Hadhrat came, read something, made dua for barkat and blew on the food. He then instructed that

the pots be kept covered with the cloths and the food should be taken out from under the cloths. Alhamdulillah! All the guests ate and a large quantity of food was left over.

7) Once Hadhrat Saharanpuri, taking with him Maulana Zafar Ahmad went to see Molvi Abdullah Jan (an attorney). Along the way Maulana Zafar Ahmad wondered:

“Why does Hadhrat go to such gentlemen without being called. If he invites (Hadhrat), then it would be different.”

As this thought occurred, Hadhrat turning to Maulana Zafar Ahmad said:

“Molvi Abdullah Jan’s heart is very good even though he appears like a man of the world.”

Maulana Zafar Ahmad was highly embarrassed.

8) A malicious Barelwi (Bid’ati) complained about Hadhrat to the senior officer in charge of the Haram-e-Nabawi (Musjidul Nabi). He informed the officer who was a Turk, as follows:

“At this moment a man is sitting in Musjid-e-Nabawi imparting lessons. His beliefs regarding Nabi-e-Akram (صلی اللہ علیہ وسلم) are not good. In fact he is disrespectful.”

The Turkish officer went red with anger and stormed off to Baabur Rahmat where Hadhrat was engaged in dars. When the Turkish officer’s eyes fell on the blessed face of Hadhrat Saharanpuri, his anger immediately dissipated. He remained for a while standing and listening to the talk. He then spontaneously exclaimed:

“O Shaikh! A man complained about you, but having seen your face I understand him to be a liar. This is not the face of a liar.”

After the officer had explained the complaint, Hadhrat said:

“They slander us and our seniors, distort our words and publicise falsehood. We have assigned our mutual dispute to Allah Ta’ala.”

The officer told Hadhrat to continue with his auspicious dars in peace.

9) A khaadim wrote to Hadhrat:

“Hadhrat, the fear of publicity is attached to Thikr bil Jahr (making thikr audibly). People will regard one as a pious person. Thus, there exists the possibility of riya (show).”

Hadhrat said:

“Insha’Allah, there will not be the fear of show and publicity. In this age, those who take Allah’s Name or pursue Deeni knowledge are branded mad. Thus, the question of riya does not apply. Riya pertains to such acts which are viewed with favour by people.”

10) Hadhrat said:

“Thikr should be with wudhu. In fact, a Saalik should be perpetually with wudhu and should recite Ism-e-Zaat or Nafi-Ithbaat carefully and with serenity. Attention should be paid to the meanings. It is best to wake up in the later part of the night and engage in thikr after Tahajjud. It is the time of barkat (blessings) and qubuliyat (acceptance). Furthermore, greater peace and tranquillity settle on the heart at this time.”

11) Hadhrat would frequently say: “My relationship (with a person) is along with the beard. If the beard disappears, my relationship (with that person) too comes to an end.”

12) Hadhrat said: “The dress of Christians, shaving the beard or cutting it, women wearing male-like shoes, reduction in purdah, etc., have become a universal calamity which has spread like an epidemic. Whomever one looks at, is caught up in this disease, except a few. According to them, keeping a beard is neither a salient feature (shiaar) of Islam nor the way of Muhammad (صلی اللہ علیہ وسلم). In fact, they have an abhorrence for the appearance of Islam. In such conditions the acquisition of Allah’s love is impossible.” (I.e. People of this attitude cannot gain divine love.)

13) He said:

“The Saalik should ensure that he consumes halaal food so that nooraaniyat (spiritual glitter) develops in him. It is necessary to abstain from haraam and mushtabah (doubtful things) because these produce zulmat (spiritual darkness).”

14) “Gifts should be accepted from only such people who give out of true love or who have a Deeni relationship for a lawful motive. Gifts should not be accepted from those who have worldly motives or unlawful motives.”

15) “If the greater part of a man’s earnings is haraam or mushtabah (doubtful), do not accept him invitation. However, do not pry into the affairs and conditions of Muslims without valid reason.”

16) “The essence of Muraaqabah (meditation) is to guard the heart. The aim is to keep the heart alert by diverting it of all thoughts besides Allah Ta’ala. The practise of closing the eyes and sitting with head lowered is merely to create in beginners the habit of developing solitude. Gradually the heart becomes accustomed to solitude (and concentration). Then muraaqabah becomes a permanent condition, never ending at any time.”

17) “The little ibaadat rendered with sincerity and constancy is far superior than the abundant ibaadat rendered without sincerity and constancy. All the barakaat of ibaadat and riyaadhat are related to khuloos (sincerity) and mudaawamat (constancy).”

18) “Greater attention should be accorded to Tahajjud Namaaz. It is the outstanding feature (shiaar) of the Saaliheen (Auliya). It is exceptionally beneficial for developing roohaaniyat (spiritual lustre and strength). If it is missed during the night, 12 raka’ts should be performed after sunrise.”

19) “The purpose of Tariqat (Tasawwuf) is to lose interest in the world and in whatever there is in it, and to ground in the heart the love of Allah and His Rasool. The gaze should not be diverted from this purpose.”

20) “Kashf-e-Quboor (revelation of the realm of the graves) and Kashf-e-Kauniyah (revelation of the spiritual realm of activities) are not worthy of attention. All such things are the sports of the infants of Sulook. Frequently such things become for most people dangerous and prevent them from attaining the true goal of Sulook.”

21) “Two things are extremely harmful for the Saalik – relationship with bid’ah and ingratitude for the bounties of Allah.

Remain attached to the Men of Allah. If one has their love in the heart, Insha’Allah, one’s khaatimah (end or death) will never be bad. If there is malice in the heart for the Men of Allah, a bad khaatimah (death in kufr) is a very strong likelihood and danger. Even if one does nothing, mere entry into the Silsilah is also not without benefit.”

22) “Qurb-e-Ilahi (Nearness to Allah) and barkat will increase according to the degree of increase of the presence of heart and obedience to the Sunnah.”

His Works

Allah Ta’ala has created Hadhrat Saharanpuri a man of many attributes. While his spiritual benefits on the one hand are being perpetuated in the form of Madrasah Mazaaharal Uloom, on the other hand a great and wonderful organisation of tarbiyat is related to him. Then there are his books which he had compiled and written after long and thorough research and in-depth study. These are wonderful objects in his memory. Some of his works were occasioned by specific circumstances. These books will be briefly outlined.

1) After completion of his academic studies in 1288 Hijri (1871), his natural desire for the subject of Adab (Arabic Literature) took him to Lahore. After accomplishing his study at Lahore, his maternal uncle, Hadhrat Maulana Yaqub sent him to Munsuri Hill to translate Qaamus (a famous Arabic dictionary) into Urdu. Although this was Hadhrat's first literary undertaking, it could not be ascertained if the book was completed or not.

2) Hadhrat had written a voluminous book of 888 pages in refutation of Shi'ism in 1306 while he was employed as the Sadr Mudarris (Chief Ustaad) of Madrasah Dinyaat in Bhawalpur. The name of the book is Hidaayaatur Rashid ilaa Ifhaamil Aneed.

This book was the outcome of numerous debates and disputes initiated with Hadhrat by a malicious, anti-Sunni follower of Shi'ism, viz. one Sayyid Chiragh Shah who was the administrative officer (in charge of Deeni education in Bhawalpur).

3) Molvi Abdus Sami' Rampuri had published a book, Anwaar-e-Saatiah on the issue of Moulood and Faatihah. This book was an endeavour to prove the validity on the customary acts of bid'at related to these practices. In this book the author made a concerted attempt to pass off innovationary customs in the guise of Sunnat and Mustahab. In refutation of this book, Hadhrat wrote, Al-Baraahinul Qaatiah alaa Zullaamil Anwaaris Saatiah in 1304. It consists of 279 pages.

4) Hafiz Amirullah Barelwi was involved with a Shiah in a debate on some contentious masaa-il. He went to the Ulama of Barelwi for aid. But, they could offer none. Molvi Ahmad Raza Khan said in response to his request: "Give a thousand rupees and take the answer." When asked the reason for wanting this large sum, he replied that it was needed to purchase books on

Shi'ism which will be studied. Thereafter an answer would be forthcoming.

Finally, Hafiz Amirullah was constrained to go to Hadhrat Saharanpuri who wrote down the answers immediately. He then commenced writing a book on the subject. The book consists of 143 pages and its name is *Matraqatul Kaaraamat alaa Mir'atil Imaamat*.

After publication of this book, Hadhrat lived for 40 years, but no votary of Shi'ism could refute it. Hafiz Amirullah, despite his differences (with Hadhrat on the issues of Bid'ah) was stunned by the answers given by Hadhrat. Throughout his life he acknowledged that Hadhrat was a unique Allaamah of his time.

5) In a book, *Hussaamul Haramain*, Molvi Ahmad Raza Khan Barelwi had attributed false beliefs to the Ulama of Deoband and on the basis of this falsehood he branded the Ulama of Deoband as kaafir. He managed to secure the signatures of the Ulama of the Haramain in support of his false pronouncement. In consequence, the Ulama of Madinah sent a questionnaire of 27 questions to Hadhrat Saharanpuri. In these questions, they sought to ascertain the Aqaaid (Beliefs) of the Ulama of Deoband. Hadhrat furnished answers corroborated by detailed proofs. This book is known as; *Al-Muhannad alal Mufannad*. However, its popular name is *Tasdiqaat li Daf-it Talbeesaat*. It was written in 1325 and consists of 72 pages.

6) *Tansheetul Athaan fi Tahqiqi Mahallil Athaan* is a booklet of 32 pages, written in substantiation of the second Athaan of Jumuah being recited inside the Musjid. The issue is proved by means of Qur'aanic and Hadith proofs, by the Ta-aamul (Practise) of the Salf and by Ijmaa.

7) *Itmaamun Ni'am* was written in 1313 on the instruction of Hadhrat Imdadullah. It is a translation of the Arabic Kitaab,

Tabwibul Hikam which deals with the subtleties of Tasawwuf and Ma'rifat.

8) Bazlul Majhood fi Hal-li Abi Dawood is a unique Sharah (Commentary) of Abu Dawood Shareef. This highly authoritative commentary was the product of Hadhrat's natural affinity for Hadith and Fiqh. The fruit of his expertise and depth in these two subjects could only be an incomparable and highly authoritative work on which the Ulama of Hadith can repose their confidence while viewing it with pride.

The inspiration to embark on this work had repeatedly occurred to Hadhrat, but due to various circumstances, the most important being his preoccupation with his teaching profession, commencement was delayed. Overwhelming enthusiasm finally compelled Hadhrat to begin this task. On 2nd Rabiul Awwal 1335 all those books needed for this undertaking, were acquired from the library of Mazaaharal Uloom. On the 3rd or 4th Rabiul Awwal 1335 the work of writing this kitaab was commenced in that room of Daarul Talabah which today is the Madrasah's treasury.

Shaking palsy had already begun in Hadhrat's hand. The duty of writing, therefore, devolved on this humble one (i.e. Shaikh Zakariyyah). Although there was an occasional change of scribes, the Eternal Scribe (Allah Ta'ala) had chosen this fortune for me. The writing ultimately devolved entirely on me.

On 30th Thil Qa'dh 1335, after 9¼ months, one chapter of Abu Dawood Shareef was completed. At the time of commencing this commentary, Hadhrat never imagined that it would be accomplished. In fact, the intention initially was to complete only one Para (chapter). After having accomplished the first chapter, work started on Kitaabut Tahaarat and then on Kitaabus Salaat. With the ending of Kitaabus Salaat, the urge to accomplish the first volume developed.

The work was in progress until 1344 when Hadhrat departed for Hijaaz. In his enthusiasm to complete the task, he took me along. In Madinah we were fully occupied in this work. On the 21st Sha'baan 1345 after 10 years, 5 months and

10 days the Sharah (Annotation) was finally accomplished. In happiness Hadhrat had invited the Ulama of Madinah. This Kitaab consists of 2063 large pages.

Hadhrat's Khulafaa

The names of Hadhrat's khulafaa appear hereunder:
Hadhrat Hafiz Qamruddin (Imaam of the Sahaaranpur Musjid)
Hadhrat Maulana Muhammad Yahya Kandhalwi
Maulana Abdullah Gangohi
Al-Haj Muhammad Husain Habshi (in the Naqshabandi Silsilah)
Hadhrat Maulana Muhammad Ilyas (Founder of the Tablighi Jamaat)
Hafiz Fakhruddin Ghaziabad
Maulana Hafiz Faizul Hasan Gangohi
Hadhrat Maulana ashiq Ilahi Meerati
Maulana Rashid Ahmad (Mudarris of Anjuman Hidayatur Rashid of Gart).

CONCLUSION

As mentioned at the beginning, the manuscript of this book had commenced in 1335 Hijri. Like many other manuscripts, this one too remained incomplete on account of my involvement with Hadith which was increasing by the day.

Nowadays my grandson, Molvi Shahid, mudarris at Madrasah Mazaaharal Uloom, is in possession of my manuscripts. As a result of his efforts and devotion, checking of these manuscripts has been completed after several months. Changes and deletions had also to be made. Important additions were also effected.

I have always regarded the presence of Maulana Al-Haj Mufti Muhmud Hasan Sahib the Sadr Mufti of Daarul Uloom Deoband, of Maulana Muhammad aqil and of Molvi Muhammad Salman necessary. However, due to their

occupations they could make time available for checking this book only on Fridays. Every Friday they would spend a few hours on this book.

Today, the 16th Rabiul Awwal 1393 Hijri, this book was completed purely by the kindness and grace of Allah Ta'ala.

الحمد لله أولاً و آخراً

Muhammad Zakariyyah Kandhalwi.

AN EXPLANATORY NOTE

While this book on the history of the Chishti Mashaa-ikh was being compiled and prepared, the idea was always in my mind to end this compilation with an account of the life of my Shaikh, Hadhrat Aqdas Shaikhul Hadith Maulana Muhammad Zakariyyah Sahib, because he too is a link of this golden chain.

My hope and wish of this made me clamour night and day for the quick completion of this book. But the biggest hurdle for the realisation of my wish was the fact that a second glance had necessarily to be given to this addendum (pertaining to Hadhrat Zakarriyah's life). But, the personality (viz. Shaikh Zakariyyah) who had listened to the whole book from the first line to the last, making correction, additions, etc., was not prepared to listen to even a single line pertaining to himself. I have experienced this self-same attitude many times in the past.

On this occasion, during a meeting of the Ulama, I alluded to my wish (to have his life story included in the book). But he abruptly and emphatically refused. Expressing his refusal with vehemence he said:

“It shall not be so. Absolutely not.”

I therefore had no hope of gaining his co-operation on this score. But, to publish the book without someone checking it, was difficult. However, the honourable Maulana Mufti Mahmud Hasan Gangohi acceded to my request. He has read this article from beginning to end. In this manner,

Alhamdulillah, this addendum has become reliably accredited and authentic.

Muhammad Shahid

7th Rabiul Awwal 1393 Hijri

HADHRAT AQDAS SHAIKHUL HADITH MUHAMMAD ZAKARIYYAH (رحمة الله عليه)

Hadhrat Shaikh was born in the town of Kandhlah, district Muzaffarnagar on 11th Ramadhaanul Mubaarak 1315 Hijri, Thursday 11 p.m. On the seventh day his father, Hadhrat Maulana Muhammad Yahya came to Kandhlah. Standing at the door of the house he expressed the wish to have a quick look at the new-born baby. This desire was in conflict with the customary practice of shame and honour in vogue in that age. Since this was unheard of and in violation of custom, most inmates of the house were surprised. However, some womenfolk said:

“After all, he is the father and desires to see his child. What is wrong in this?”

The baby was sent to him. Hadhrat Maulana Yahya had brought along the barber. At a sign, the barber shaved off the baby’s hair. He sent the hair inside with the message:

“I have attended to the hair. You can slaughter the goats and give in Sadqah silver equal to the weight of the hair.”

In this way Hadhrat Maulana Yahya managed to terminate a customary practice for which elaborate arrangements and plans were instituted. He accomplished this with such simplicity.

(The custom referred to here is the practice of organising a feast for naming the child, etc. Many un-Islamic activities occur at such customary functions – Translator)

Hadhrat Shaikh lived in Kandhlah until he was two and a half years old. In about the year 1318 he was moved to Gangoh where Hadhrat Maulana Muhammad Yahya until this time lived with Hadhrat Gangohi

Hadhrat Shaikh Zakariyyah said that during his early childhood he would climb onto Hadhrat Gangohi while he was sitting under a tree and hug him much. When Hadhrat Shaikh was older, he says, he would stand in the road waiting for Hadhrat Gangohi to come. When he would arrive, Hadhrat Zakariyyah would sing “Assalaamu Alaikum” loudly in the form of a qiraat. Hadhrat Gangohi too would respond with great affection in the same way.

After reaching Gangoh, Hadhrat Shaikh commenced his primary education by a pious doctor, Abdur Rahman Sahib. Qaidah Baghdadi was also learnt under him. Thereafter he began Hifz of the Qur’aan Majeed by his father, Hadhrat Maulana Yahya who ordered that his daily new Hifz lesson be recited 100 times. After Hifz of the Qur’aan, the other kitaabs studied while in Gangoh were Beheshti Zewer, Farsi and Urdu Deeni kitaabs. Most of the Farsi books were taught to him by his paternal uncle, Hadhrat Maulana Muhammad Ilyas. Only the primary text books of Nahw (Arabic grammar) were taught to him by his father.

In Rajab 1328 Hadhrat came to Sahaaranpur at the age of 13 while his father had already settled there two or three years earlier. Hadhrat Maulana Muhammad Yahya had come to Sahaaranpur to teach Hadith on the insistence of Hadhrat Maulana Khalil Ahmad. In Sahaaranpur, Hadhrat Shaikh Zakariyyah was taught a few primary Arabic text books by his father. His Ustaads in the philosophical sciences were Hadhrat Maulana Abdul Latief and Maulana Abdul Wahid Sambhali.

In 1333 Hadhrat Shaikh was doing his final year, Dôre Hadith. Besides Ibn Majah, he studied all the Hadith Kitaabs by his father. Since Ibn Majah was being taught for a number of

years by Maulana Thabit Ali Sahib, Hadhrat Shaikh studied it by him. Bukhari and Tirmizi Shareef were pursued a second time by Hadhrat Maulana Khalil Ahmad on his return from Hijaaz. Hadhrat expended great effort and concentration in the pursuit of his study in Hadith. He observed two things rigidly: Never would he miss a lesson and never would he study without wudhu. In this regard, Hadhrat Shaikh write in his biography, Aap Beti:

“Marhoom Ahmad Hasan was my class-mate. During the course of the lessons in class if any of us (Ahmad Hasan or I) required to take wudhu, he would nudge the other with his elbow and leave immediately (to make wudhu). Meanwhile the other one would simultaneously raise a query with my father (i.e. Ustaad, to keep him occupied until the other one came back). However, this method had to be resorted to seldom – maybe once in two months. My father had grasped from our actions what was happening. This, in fact, gave him pleasure. Once on one such occasion when Hasan Ahmad left after nudging me, I said to my father:

‘Hadhrat, in Fathul Qadeer it is said... I had spoken without thinking and did not know what was written in Fathul Qadeer.’ My father burst out laughing and said: ‘Until the return of Hasan Ahmad I shall narrate you a story. What can I do fighting with your Fathul Qadeer.’ ”

After completing his academic studies when Hadhrat was 32 years, he was appointed on 1st Muharram 1335 as a teacher in the primary level at Mazaaharal Uloom. The monthly wage was 15 rupees. Kitaabs such as Usulush Shaashi, Ilmus Sigha, etc. were assigned to him. These two kitaabs were transferred to Hadhrat Shaikh from other senior Ustaads. Usulush Shaashi was formerly taught by Hadhrat Maulana Muhammad Ilyas and Ilmus Sighaa by Hadhrat Maulana Zafar Ahmad Thanwi. Besides these, he taught another five kitaabs, viz. Miat-e-Aamil

Manzoom, Sharh-e-Miak, Khulaasah Nohmir, Nafhatul Yaman and Munyatul Musalli.

In the next year, 1335, he taught the following kitaabs: Mirqaat, Quduri, Sharah Tahzib, Kaafiyah, Nurul Iedhaah, Usulush Shaashi, Sharah Jaami and Beheth Fel-Beheth Ism. In 1336 there was further promotion. Higher kitaabs such as Maqaamaat, Sab'ah Muallaqah, Mir Qutbu, Kanzud Daqaa-iq, etc., were assigned to Hadhrat Shaikh.

In view of the commencement of writing the kitab, Bazlul Majhood in 1336, most lessons during 1337 were imparted after hours. Thus, Hamaasah was taught after Isha and some other lessons after Asr.

In 1338 Hadhrat accompanied his Shaikh, Hadhrat Maulana Khalil Ahmad to Hijaaz. They returned in Muharram 1339. The search for the subject matter for Bazlul Majhood and recording it were the responsibility solely of Hadhrat Shaikh. In consequence thereof, it became difficult to accomplish the prescribed syllabus assigned to him. Therefore, from Muharram 1340 he was released during the mornings from his teaching, to devote to Bazlul Majhood.

In Rajab 1341, three chapters of Bukhari Shareef were transferred from Hadhrat Maulana Abdul Latief to Hadhrat Shaikh. From Shawwaal 1341 to Sha'baan 1344, teaching Mishkaat Shareef was his responsibility.

In Shawwaal 1344 Hadhrat again accompanied Hadhrat Shaikh Maulana Khalil Ahmad for Hajj. After spending a year in Hijaaz, they returned on the 18th Safar 1346. On the very same day Abu Dawood Shareef was transferred from Hadhrat Maulana Abdul Latief to Hadhrat Shaikh. In this year he also taught Nisaai, Muatta Imaam Muhammad and from the 12th to the 16th Para of Bukhari Shareef.

In 1246 the authorities of the Madrasah resolved to assign Tirmizi Shareef to Hadhrat Maulana Abdur Rahman and Bukhari Shareef to Hadhrat Shaikh because the administrative duties of the Madrasah's Nazim, Maulana Abdul Latief had multiplied considerably. This plan greatly saddened Hadhrat Nazim Sahib because of the loss of his occupation of teaching Hadith. Hadhrat Shaikh's sensitive and honourable disposition perceived the adverse affect this plan had on Hadhrat Maulana Abdul Latief. He therefore submitted an alternative plan to the Madrasah authorities. His plan envisaged that Tirmizi Shareef should always remain by Hadhrat Maulana Abdur Rahman. The opening of Bukhari Shareef should be by Hadhrat Nazim Sahib and after Baqri Eid the first volume of Bukhari Shareef should be assigned to him (i.e. Shaikh Zakariyyah). The second volume should be taught by Hadhrat Nazim Sahib after Maghrib. This plan was gladly accepted and Hadhrat Nazim Sahib's displeasure dissipated.

The Madrasah had also assigned Abu Dawood Shareef to Hadhrat Shaikh. This remained the position until 1375 on account of Hadhrat Nazim's journey to Rangoon in 1373. In 1374, on account of Hadhrat Nazim Sahib's prolonged indisposition, Abu Dawood Shareef and both volumes of Bukhari Shareef were assigned to Hadhrat Shaikh. When Nazim Sahib passed away, Abu Dawood Shareef was transferred to Hadhrat Maulana Muhammad As'adullah while Bukhari Shareef was assigned to Hadhrat Shaikh. During this period of teaching a very large number of students and other's sat in front of Hadhrat Shaikh acquiring the knowledge of Hadith.

However, in 1388 his eyesight began failing. In consequence he was compelled to terminate that auspicious occupation of his life, viz. teaching Hadith, which was for him the light of life. This, in fact, was a divinely bestowed favour. The commentator and disseminator of Uloom-e-Rashidiyyah (the knowledge of Imaam

Rabbani Maulana Rashid Ahmad Gangohi) had to abandon his post (of teaching Hadith) for the very same reason which obliged Imaam Rabbani in the beginning of 1314 to give up his post of teaching. (Imaam Rabbani also lost his eye-sight). But Alhamdulillah! Alhamdulillah! After the termination of Dars-e-Zaahiri (teaching kitaabs of Zaahiri Uloom) commenced the engrossment in Dars-e-Baatini (instructing the mureedeen in moral and spiritual upliftment). The number of the participants in these moral lessons increased by the day. The time which was formerly confined to the four walls of Daarul Hadith, was now devoted to the tarbiyat (moral training) and tasfiyah-e-qalb (purification of the heart) of countless people.

Mazaaharal Uloom had always enjoyed a special characteristic which sustained its lofty ruhaaniyat (spirituality), viz., the presence of a Sahib-e-Nisbaat whose roohaani fuyudh always rained onto the Madrasah. Innumerable people quenched their spiritual thirst from these rains of roohaaniyat. From the auspicious zaat (being) of Qutb-e-alam Hadhrat Imaam Rabbani to the august personality of Hadhrat Maulana Khalil Ahmad Muhajire Madani is a long chain of such pure souls who were the Akhyaar (noblest) and Sulahaa (pious or saints) of the Ummah and whose shadows shaded the Madrasah.

If Destiny (Taqdeer) had not delivered Hadhrat Shaikh to Hadhrat Khalil Ahmad Saharanpuri, the latter would have been the last link of this speciality enjoyed by the Madrasah. In 1333 Hijri when Hadhrat Saharanpuri was leaving with the intention of a long stay in Hijaaz, numerous people became bay't to him. Seeing this, Hadhrat Shaikh decided to also become bay't. When he requested to be accepted, Hadhrat Saharanpuri said: "After completing the Nawaafil of Maghrib, come." Maulana Abdullah Gangohi who was Hadhrat Saharanpuri's khalifah had requested for renewal of bay't. Both of them became bay't to Hadhrat after Maghrib at the appointed time.

Hadhrat's honourable father, Maulana Muhammad Yahya and Hadhrat Shah Abdur Rahim Raipuri were viewing with much surprise this scene (i.e. the abundance of people becoming bay't). Hadhrat Raipuri expressing his approval made much dua.

Thereafter Hadhrat Shaikh wholly submitted himself to his Shaikh. He devoted and sacrificed the entire stock of his mental and academic abilities for the sake of his Shaikh. One such sample is in the form of the kitaab, Bazlul Majhood consisting of thousands of pages for which Hadhrat Shaikh had to devote all his capabilities and time. Hadhrat Saharanpuri himself had time and again acknowledged this yeomen service and sacrifice of Hadhrat Shaikh. He had expressed his gratitude to Hadhrat Shaikh (Zakariyyah) for the present form of Bazlul Majhood.

Hadhrat Saharanpuri had in fact claimed that Hadhrat Zakariyyah's bond of love with him was stronger than that of a son. Once someone asked whether Molvi Zakariyyah was Hadhrat's son. In response Hadhrat Saharanpuri said:
"Yes! Even more than a son."

Some anecdotes regarding the mutual love and concern between this Shaikh and his Mureed will now be narrated.

1) Hadhrat Shaikh's first marriage took place in his hometown, Kandhlah. Hadhrat Saharanpuri and Hadhrat Maulana Shah Muhammad Ilyas went to Kandhlah to attend the marriage. On returning to Sahaaranpur, Hadhrat Shaikh had refused to take his wife with, saying:

"Kandhlah is our home. I will stay here a few days before going to Sahaaranpur. It is difficult to take her to Sahaaranpur."

Hearing this, Hadhrat Saharanpuri said: "Who is he to refuse? I have come as the father to arrange this marriage."

2) Once Hadhrat Saharanpuri had resolved to expel a student from the Madrasah. Hadhrat Shaikh opposed the idea of expulsion, saying that this move was fraught with certain danger. However, Hadhrat Nazim Sahib rejected this view and Hadhrat Saharanpuri expelled the student. The fear which Hadhrat Shaikh had voiced immediately materialized. Hadhrat Saharanpuri became very worried and Hadhrat Nazim Sahib was full of regret. Hadhrat Saharanpuri said:

“My Qalandar (Sufi) had opposed this idea from the beginning, but we did not heed.”

Hadhrat Shaikh said: “Hadhrat, do not worry. Make dua and tawajjuh. Insha’Allah, the problem will be solved”

With Hadhrat Saharanpuri’s dua and tawajjuh the difficulty was immediately overcome.

3) “On numerous occasions in Hindustan as well as in Madinah Tayyibah when I would join Hadhrat for meals, he (Hadhrat Saharanpuri) would present some delicacy to me with utmost affection. I never took notice of anything in this regard because Hadhrat’s affection in other respects was much greater. However Hadhrat Raipuri said to me:

‘I really envy you. When Hadhrat presents something to you for eating, he first stares at it intensely, then gives it to you. I wish he would do this for me too.’

Thereafter, I too observed that Hadhrat Raipuri had spoken correctly.” (Aap Beti)

4) Hadhrat Shaikh said:

“My father would frequently say: ‘Zakariyyah respects me for fear of the shoe (i.e. getting a paternal hiding) while he respects his Hadhrat with his heart.’ ”

5) In 1344 Hadhrat Saharanpuri had gone to Hijaaz. Hadhrat Shaikh too had accompanied him. Every time that Hadhrat Saharanpuri went on the journey to Hijaaz he expressed the

yearning and hope of being assigned to the sand of Jannatul Baqi'. Thus, the journey of 1344 was his last. In 1346 he was buried in the sand at Jannatul Baqi'.

Hadhrat Shaikh had returned to Hindustan while Hadhrat Saharanpuri was still alive. Before Hadhrat Shaikh left Madinah Tayyibah to return, Hadhrat Saharanpuri conferred on him the mantle of Khilaafate in all four Silsilahs in elaborate style. Hadhrat Saharanpuri removed his amaamah (turban) from his head. Handing it to Maulana Sayyid Ahmad, the elder brother of Hadhrat Aqdas Madani, Hadhrat Saharanpuri requested him to tie it on Hadhrat Zakariyyah's head. At that moment people were loudly sobbing on account of Hadhrat Saharanpuri's profuse crying. Hadhrat Shaikh also shed tears.

Hadhrat Shah Abdul Qadir Raipuri was present on this occasion. For fear of this episode being publicised in Hindustan, Hadhrat Shaikh fell at the feet of Hadhrat Raipuri imploring him not to inform anyone in Hindustan. But, Hadhrat Raipuri was not

prepared to conceal this episode. He publicised the appointment and its method in Hindustan. Then too, Hadhrat Shaikh refused to accept anyone in bay't for a long time. He would refer those who came with the intention of bay't, to other Mashaa-ikh. Finally, on the instruction of Hadhrat Maulana Muhammad Ilyas, he initiated the process of bay't which occurred in the following way:

Once Hadhrat Maulana Muhammad Ilyas and Hadhrat Shaikh went to Kandhlah to visit relatives and friends. On reaching Kandhlah, the womenfolk of the house insisted in Hadhrat Maulana Ilyas to instruct Hadhrat Shaikh to accept them all in his bay't. He sent someone to the neighbourhood Musjid to call Hadhrat Shaikh. When he reached home, he sensed the anger of Hadhrat Maulana Ilyas. He also observed the womenfolk of the home had assembled. Hadhrat Maulana was sitting on a bed while the other bed was vacant. Hadhrat Maulana removed his amaamah and gave one end into Hadhrat

Shaikh's hand and the other end he passed to the ladies. Then very sharply he commanded: "Take them into your bay't." When Hadhrat Shaikh mumbled some excuse, Hadhrat Maulana scolded him and ordered him for the second time: "Quickly initiate them." This, then was the commencement of Hadhrat Shaikh's process of initiating mureeds.

6) Hadhrat Maulana Shah Abdul Qadir had on a number of times pointed to Hadhrat Shaikh and Maulana Muhammad Yusuf and said: "Where it was our end, from there is your beginning."

Frequently he said: "The matter of this uncle and nephew (i.e. Hadhrat Maulana Muhammad Ilyas and Hadhrat Shaikh) is something different."

Once he observed: Hadhrat Gangohi's Nisbaat has been transferred to Hadhrat Shaikh."

(Nisbaat means Qurb-e-Ilaahi or the relationship of closeness with Allah Ta'ala – Translator)

Hadhrat Shaikh's Marriages

Hadhrat Shaikh had married twice. These marriages will be briefly described.

1) When Hadhrat Shaikh's father, Hadhrat Maulana Muhammad Yahya passed away on the 19th Thil Qa'dh 1334, his mother sent a message to Hadhrat Saharanpuri in which she expressed her desire to see Hadhrat Zakariyyah's marriage take place during her lifetime. She indicated that her health was not good and there could be no reliance on life.

At that time Hadhrat Shaikh was already engaged to the daughter of Maulana Raiful Hasan. Hadhrat Saharanpuri immediately wrote a letter to the relatives in Kandhlah enquiring about their intentions in this regard. The reply came

that the matter has been left to Hadhrat's discretion. If he so wishes, a date for the nikah could be fixed by Hadhrat.

On the day fixed for the Nikah, Hadhrat Saharanpuri, Hadhrat Maulana Muhammad Ilyas and other seniors arrived in Kandhlah and Hadhrat Saharanpuri performed the Nikah on Saturday the 29th Safar 1335. At the time of the Nikah, someone indicated that the family's Mehr-e-Mithl is 80,000 rupees. Hadhrat Saharanpuri exclaimed:

لا حول و لا قوة إلا بالله

The Nikah was finalised on a Mehr of 1,500 rupees.

2) After the death of Hadhrat Shaikh's first wife, there was pressure on him from all sides to get married again. But, on account of his Ilmi preoccupation, he ignored every advice and demand in this regard. However, when Hadhrat Maulana Muhammad Ilyas asked him to marry his daughter, Hadhrat Shaikh was unable to refuse. Finally the Nikah was performed by Hadhrat Maulana Madani on Friday, 8th Rabiuth Thaani 1356 after Jumuah Namaaz. The mehr fixed was Mehr-e-Faatimi. The Walimah was prepared by Hadhrat Raipuri.

Hadhrat Shaikh's Hajj Journeys

Allah Ta'ala bestowed upon Hadhrat Shaikh the wealth of several Hajj. A brief account of the Hajj journeys of Hadhrat Shaikh is being presented here. A detailed account of these journeys have been given by Hadhrat Shaikh himself, in his auto-biography, Aap Beti, Volume 4.

His very first Hajj was in 1338 Hijri in the company of Hadhrat Saharanpuri. The departure was on the 2nd Sha'baan 1338. The following are the names of some of the members of the group: Hadhrat Saharanpuri and his wife, Hadhrat Maulana Manzur Ahmad Khan, Haji Maqbul, Haji Anees Ahmad Ambhetwi, Molvi Muhammad Ishaq Barelwi, Maulana

Latiefur Rahman Kandhalwi Mutawali Tufail Ahmad and others.

On arrival at Bombay it was learnt that the number of those accompanying Hadhrat was approximately two hundred. This number had increased considerably by the time the ship was set to sail. Hadhrat Saharanpuri had missed two ships because all the companions could not be accommodated on any one of the two, and he wanted the whole group to be together. Finally, the party left on board the ship which sailed on 27th or 28th Sha'baan and arrived safely in Jiddah. After a day's stay in Jiddah, the party left for Makkah Mukarramah. The month of Ramadhaanul Mubaarak was spent in Makkah.

(The further details of this Hajj as well as of the second and third Hajj which were also in the company of Hadhrat Saharanpuri, are deleted here to avoid repetition. These Hajj journeys have already been described in the section dealing with Hadhrat Maulana Khalil Ahmad Saharanpuri – Translator)

The forth Hajj was undertaken on the insistence of Hadhrat Maulana Muhammad Yusuf. On 6th Thil Qa'dh 1383, on Saturday morning, Hadhrat departed from Sahaaranpur. On his way he visited Jalalabad, Thaanabovan and Jhanjhaanah. After Maghrib he reached Nizaamuddin and left for Bombay on Thursday 10th Thil Qa'dh. On the 14th Thil Qa'dh, Hadhrat went from Bombay to Jiddah by plane. After Asr, he left with his party which consisted of a large number of associates, for Makkah Mukarramah and arrived after Maghrib. He performed Salaat in Madrasah Saulatiyyah.

In Makkah he stayed at the residence of Hadhrat Haji Imdadullah and Maulana Rahmatullah. On the 27th Thil Hajj he left for Madinah Munawwarah. He performed Zuhr Namaaz at Badr. After Asr, the party went to the graves of the Martyrs of Badr. Maghrib and Isha Namaaz were performed in Musjid

Areesh. They reached Madinah Tayyibah on the morning of the 28th Thil Hajj.

In Madinah they stayed in Madrasah Uloom-e-Shariyyah. After a stay of 20 days, the party left for Jiddah on the 1st Safar 1384. Maghrib Namaaz was performed in Musjid Hudaibiyah. They reached Makkah Mukarramah at the time of Isha.

On the 8th of Safar 1384, Hadhrat Shaikh participated in the Tablighi Ijtimaa held at Taa-if in Musjid-e-Ibn Abbaas and elsewhere. At Jiddah he stayed a day and participated in the Ijtimaa' there. On the 19th July 1963, Hadhrat finally reached Kandhlah and at the time of Maghrib he was back in Sahaaranpur.

In view of his sickness and physical disabilities, Hadhrat Shaikh did not entertain the idea of again having the opportunity of Hajj. Nevertheless, after persistent requests by associates, and performance of several Istikhaarah Namaaz, arrangements for his Hajj journey were made. Considering these arrangements to be divine assistance, Hadhrat Shaikh embarked on his fifth Hajj. On the 10th Thil Qa'dh 1384 he left for Bombay and on the 30th February 1967 he left by air, arriving in Jiddah after Zuhr, by Maghrib, he was in Makkah Mukarramah. He stayed in Madrasah Saulatiyyah. On 21st Thil Hajj, just before Maghrib, he left for Jiddah to participate in the annual Tablighi Ijtimaa'.

On the 24th Thil Hajj at the time of Ishraq he left for Madinah Tayyibah. In Madinah, Hadhrat stayed with his khalifah, Sufi Iqbal. On Saturday 11th Muharram, in the morning, he left from Madinah and went to Makkah via Jiddah. He performed an Umrah on behalf of his Shaikh, Hadhrat Saharanpuri. On the 30th April, he reached Sahaaranpur safely.

His sixth Hajj was the result of Maulana Sayyid Abul Hasan Nadwi's insistence. Hadhrat Shaikh left Sahaaranpur with the intention of Umrah on the 5th Safar 1389. On the 13th Thil Qa'dh 1389 he was back in Saharanpur.

Some Sayings of Hadhrat Shaikh (رحمة الله عليه)

1) It is the saying of our seniors that whoever looks at our end will be unsuccessful, and whoever looks at our beginning will be successful, because the initial period is the stage of mujaahadah while the final period is the stage for the opening of the door of futuhaat (spiritual realities). If anyone viewing the final stage fixes it as the standard, he will be unsuccessful.

2) It comes in the Hadith that there are many of Allah's servants with dishevelled hair and laden with dust, who are buffeted from the doors of people. If they take an oath in the Name Allah (for something to happen), Allah will fulfil it.

By means of riyaadhat and mujaahadah this rank can be attained.

In another Hadith it is said that by means of Nafl Salaat a man can reach closeness to Allah Ta'ala. This process by way of Nafl Salaat continues until "I (Allah) make him my beloved." Thereafter, whatever he does will be in conformity with Allah's pleasure.

Indeed, Allah's path is easy to follow. Experience proves this.

3) Brother, whatever you do, do it for Allah's pleasure. Don't do it for your desire and pleasure. Do at least something. Practise it in Ramadhaanul Mubaarak. None of our seniors says that you should not be employed (i.e. earn a living).

4) Rasulullah (صلى الله عليه وسلم) said that there are 360 joints in the human body. When man rises safely in the morning, then in gratitude it is incumbent to give Sadqah for each joint's health and safety. In the same Hadith it is mentioned that

sexual relations with one's wife is also Sadqah. The Sahaabah said that a man fulfils his own desire with his wife. What, therefore, is the Sadqah in it? May Allah Ta'ala elevate the ranks of the Sahaabah. By asking for explanations on insignificant issues, they had in fact left a great treasure for the Ummah. In answer to this query of the Sahaabah, Rasulullah (ﷺ) said:

"If a man spends his energy in haram, will he not be sinful?"

The Sahaabah said: "Yes, most certainly."

Rasulullah (ﷺ) said:

"If he engages in relations with his wife with the intention of abstaining from haram why will he not be rewarded?"

5) My friends! Submit to Malik (Allah Ta'ala), then all things will submit to you. You are aware of the stories of the Sahaabah. Once, there was a need for the Muslims to set up camp in one of the jungles of Africa which was teeming with wild animals. Hadhrat Uqbah, the commander of the army, took a few Sahaabah with him to a spot in the jungle and announced:

"O wild beasts! We are the Companions of Rasulullah (ﷺ). We intend to set up camp here. Vacate from here. After this, we shall kill whomever we find."

Was this an announcement or some bolt of lighting? The animals taking their little ones immediately left.

6) It is my experience that fasting produces strength while abstaining from food during other months (other than Ramadhaan) produces weakness.

7) My Hadhrat Aqdas Saharanpuri said that in the Qur'aan Majeed Allah Ta'ala says:

"If you enumerate the ni'mat (bounty) of Allah, you will not be able to enumerate it."

Here the singular (i.e. ni'mat) is used because in even a single ni'mat there are many bounties.

8) Whatever you do, do it for Allah's pleasure. The Namaaz which is performed to show other's will be struck back on your face.

9) Towards the end of his life, Hadhrat Gangohi lost his eyesight. My father was the close khaadim of Hadhrat Gangohi. Once Imaam Rabbani asked my father: "Molvi Yahya, who all are here?" Whenever Hadhrat Imaam Rabbani wanted to say something important, he would pose this question.

My father said: "Ilyas and I."

Imaam Rabbani then said with much enthusiasm:

"Irrespective of the indifference (ghaflat) with which Allah's Name is taken, it will exercise its effect."

This is also my opinion. A kaafir becomes a Muslim by taking Allah's Name. If it is recited with conviction, it effaces kufr. However, in the beginning the thaakireen are diligent and they experience good states (haalaat). This is a very delicate stage. One should not be deceived by it. When the heart becomes accustomed to thikr, those haalaat decrease. One should not despair on account of this (i.e. the decrease in the initial pleasurable states).

10) Abstain from adopting the dress and appearance of aliens (i.e. non-Muslims). We Muslims should adopt the Islamic dress-style of our Mashaa-ikh. Ten or fifteen years ago it was my fatwa that people wearing tight-fitting garments should stand in the last saff.

11) It becomes easy to do something which has become grounded in the heart. It has been heard that people watching cinema, stood the entire night until the morning. If we say that a certain buzrug performed Fajr Namaaz with Isha's wudhu – performing Tahajjud the entire night – then people are

astonished. The basis for such endurance is eagerness and enthusiasm.

12) You engage in thikrullah here. But after leaving from here, people write complaining that the same effects are not experienced. If you establish the environment of this place over there, those effects will remain. Over here are the effects of the environment. Punctual adherence to Ma'mulaat (Ibaadat practices) is the ladder of progress.

13) Save up in the bank of the Akhirah whatever there is to save. The Ulama and the Mashaa-ikh (of this age) are involved in evil gazes, evil deeds and in every kind of sin. In fact, we regard gheebat to be nothing (i.e. not sinful). The fourth chapter of (the kitaab) I'tidaal is worthy of studying.

14) The aim of tablighi work is to develop piety.

